GUACANAGARI PONTIAC BLACK HAWK
MONTEZUMA CAPTAIN PIPE KEOKUK
GUATIMOTZIN LOGAN SACAGAWEA
POWHATAN CORNPLANTER BENITO JUAREZ
POCAHONTAS JOSEPH BRANT MANGUS
SAMOSET RED JACKET COLORADAS
MASSASOIT LITTLE TURTLE LITTLE CROW
KING PHILIP TECUMSEH SITTING BULL
UNCAS OSCEOLA CHIEF JOSEPH
TEDYUSKUNG SEQUOYA GERONIMO
SHABONEE

TO PERPETUATE THE HISTORY AND DEVELOPMENT OF THE PEOPLE REPRESENTED BY THE ABOVE CHIEFS AND WISE MEN THIS COLLECTION HAS BEEN GATHERED BY THEIR FRIEND

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THE ANNALS

OF THE

CAKCHIQUELS.

THE ORIGINAL TEXT, WITH A TRANSLATION, NOTES AND INTRODUCTION.

BY

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PREFACE.

Both for its historical and linguistic merits, the document which is presented in this volume is one of the most important in aboriginal American Literature. Written by a native who had grown to adult years before the whites penetrated to his ancestral home, himself a member of the ruling family of one of the most civilized nations of the continent and intimately acquainted with its traditions, his work displays the language in its pure original form, and also preserves the tribal history and a part of the mythology, as they were current before they were in the least affected by European influences.

The translation I offer is directly from the original text, and I am responsible for its errors; but I wish to acknowledge my constant obligations to the manuscript version of the late Abbé Brasseur (de Bourbourg), the distinguished Americanist. Without the assistance obtained from it, I should not have attempted the task; and though I differ frequently from his renderings, this is no more than he himself would have done, as in his later years he spoke of his version as in many passages faulty.

For the grammar of the language, I have depended on the anonymous grammar which I edited for the American Philosophical Society in 1884, copies of which,

reprinted separately, can be obtained by any one who wishes to study the tongue thoroughly. For the significance of the words, my usual authorities are the lexicon of Varea, an anonymous dictionary of the 17th century, and the large and excellent Spanish-Cakchiquel work of Coto, all of which are in the library of the American Philosophical Society. They are all in MS., but the vocabulary I add may be supplemented with that of Ximenes, printed by the Abbé Brasseur, at Paris, in 1862, and between them most of the radicals will be found.

As my object in all the volumes of this series is to furnish materials for study, rather than to offer finished studies themselves, I have steadily resisted the strong temptation to expand the notes and introductory matter. They have been limited to what seemed essentially necessary to defining the nature of the work, discussing its date and authorship, and introducing the people to whom it refers.

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THE ANNALS

OF

THE CAKCHIQUELS.

INTRODUCTION.

Ethnologic Position of the Cakchiquels.

The Cakchiquels, whose traditions and early history are given in the present work from the pen of one of their own authors, were a nation of somewhat advanced culture, who occupied a portion of the area of the present State of Guatemala. Their territory is a table land about six thousand feet above the sea, seamed with numerous deep ravines, and supporting lofty mountains and active volcanoes. Though but fifteen degrees from the equator, its elevation assures it a temperate climate, while its soil is usually fertile and well watered.

They were one of a group of four closely related nations, adjacent in territory and speaking dialects so nearly alike as to be mutually intelligible. The remaining three were the Quiches, the Tzutuhils and the Akahals, who dwelt respectively to the west, the south and the east of the Cakchiquels.

These dialects are well marked members of the Maya linguistic stock, and differ from that language, as it is spoken

in its purity in Yucatan, more in phonetic modifications than in grammatical structure or lexical roots. Such, however, is the fixedness of this linguistic family in its peculiarities, that a most competent student of the Cakchiquel has named the period of two thousand years as the shortest required to explain the difference between this tongue and the Maya.[1]

About the same length of time was that assigned since the arrival of this nation in Guatemala, by the local historian, Francisco Antonio de Fuentes y Guzman, who wrote in the seventeenth century, from an examination of their most ancient traditions, written and verbal.[2] Indeed, none of these affined tribes claimed to be autochthonous. All pointed to some distant land as the home of their ancestors, and religiously preserved the legends, more or less mythical, of their early wanderings until they had reached their present seats. How strong the mythical element in them is, becomes evident when we find in them the story of the first four brothers as their four primitive rulers and leaders, a myth which I have elsewhere shown prevailed extensively over the American continent, and is distinctly traceable to the adoration of the four cardinal points, and the winds from them.[3]

[1] Dr. Otto Stoll, *Zur Ethnographie der Republik Guatemala*, p. 157 (Zurich, 1884), on the phonetic laws which have controlled the divergence of the two tongues, Cakchiquel and Maya. See the same writer in his "Supplementary Remarks on a Grammar of the Cakchiquel Language," translated by Dr. D. G. Brinton, in *Proceedings of the American Philosophical Society*, for 1885.

[2] *Recordacion Florida, Discurso Historial, Natural, Material, Militar y Politico del Reino de Goathemala.* Lib. II, Chap. I.

[3] *Myths of the New World*, p. 181; *American Hero-Myths*, pp. 44, 73, 80, 162, etc.

These four brothers were noble youths, born of one mother, who sallied forth from Tulan, the golden city of the sun, and divided between them all the land from the Isthmus of Tehuantepec to the confines of Nicaragua, in other words, all the known world.[1]

The occurrence of the Aztec name of the City of Light, Tulan (properly, Tonatlan), in these accounts, as they were rehearsed by the early converted natives, naturally misled historians to adopt the notion that these divine culture heroes were "Toltecs," and even in the modern writings of the Abbé Brasseur (de Bourbourg), of M. Désiré Charnay, and others, this unreal people continue to be set forth as the civilizers of Central America.

No supposition could have less support. The whole alleged story of the Toltecs is merely an euhemerized myth, and they are as pure creations of the fancy as the giants and fairies of mediæval romance. They have no business in the pages of sober history.

The same blending of their most ancient legends with those borrowed from the Aztecs, recurs in the records of the pure Mayas of Yucatan. I have shown this, and explained it at considerable length in the first volume of this series, to which I will refer the reader who would examine the question in detail.[2]

[1] "Cuatro generosos mancebos, nobles hermanos," says Fuentes y Guzman, *Recordacion Florida*, Lib. I, Cap. II. The story of the four brothers who settled Guatemala is repeated by Torquemada, *Monarchia Indiana*, Lib. XI, Cap. XVII, and other writers.

[2] *The Maya Chronicles*, pp. 109–122 (Library of Aboriginal American Literature, Vol. I). For the evidence of the wholly mythical character of

There is a slight admixture of Aztec words in Cakchiquel. The names of one or two of their months, of certain objects of barter, and of a few social institutions, are evidently loan-words from that tongue. There are also some proper names, both personal and geographical, which are clearly of Nahuatl derivation. But, putting all these together, they form but a very small fraction of the language, not more than we can readily understand they would necessarily have borrowed from a nation with whom, as was the case with the Aztecs, they were in constant commercial communication for centuries.[1] The Pipils, their immediate neighbors to the South, cultivating the hot and fertile slope which descends from the central plateau to the Pacific Ocean, were an Aztec race of pure blood, speaking a dialect of Nahuatl, very little different from that heard in the schools of classic Tezcuco.[2] But the grammatical structure and stem-words of the Cakchiquel remained absolutely uninfluenced by this association.

Later, when the Spanish occupation had brought with it

the Toltecs, and of their "King," Quetzalcoatl, see my *American Hero-Myths*, Chapter III. (Philadelphia, 1882).

Sanchez y Leon, quoting apparently some ancient Cakchiquel refrain, gives as the former name of their royal race, *ru tzutuh Tulan*, the Flower of Tulan, which wondrous city he would place in Western Asia. *Apuntamientos de la Historia de Guatemala*, p. 2.

[1] Herrera observes of the natives of Guatemala, that the Nahuatl tongue was understood among them, though not in use between themselves. "Corre entre ellos la lengua Mexicana, aunque la tienen particular." *Historia de las Indias Occidentales*, Dec. IV, Lib. VIII, Cap. VIII.

[2] I have in my possession the only grammar of this dialect probably ever written: *Arte de la Lengua Vulgar Mexicana de Guatemala*, MS., in a handwriting of the eighteenth century, without name of author.

thousands of Nahuatl speaking followers, who supplied the interpreters for the conquerers, Nahuatl names became much more abundant, and were adopted by the natives in addressing the Spaniards. Thus the four nations, whom I have mentioned as the original possessors of the land, are, in the documents of the time, generally spoken of by such foreign titles. The Cakchiquels were referred to as *Tecpan Quauhtemallan*, the Quiches as *Tecpan Utlatlan*, the Tzutuhils as *Tecpan Atitlan*, and the Akahals as *Tecpan Tezolotlan*. In these names, all of them pure Nahuatl, the word *Tecpan* means the royal residence or capital; *Quauhtemallan* (Guatemala), "the place of the wood-pile;" *Utlatlan*, "the place of the giant cane;" *Atitlan*, "the place by the water;" *Tezolotlan*, "the place of the narrow stone," or "narrowed by stones."[1]

These fanciful names, derived from some trivial local characteristic, were not at all translations of the native tribal names. For in their own dialects, Quiche, ɉiche, means "many trees;" Tuztuhil, ɉutuhil, "the flowery spot;" Akahal, "the honey-comb;" and Cakchiquel, a species of tree.

Culture of the Cakchiquels.

These four nations were on the same plane of culture, and this by no means a low one. They were agriculturists, cultivating for food beans, peppers, and especially maize. To the latter, indeed, they are charged with being fanatically

[1] The four names are given in this form in the *Requête de Plusieurs Chefs Indiens d' Atitlan à Philippe II*, 1571, in Ternaux-Compans, *Recueil des Pièces relatives a la Conquête du Mexique*, p. 419. The spelling of the last is there *Tecocitlan*. For their analysis, see Prof. Buschmann, *Ueber die Aztekischen Ortsnamen*, p. 719.

devoted. "If one looks closely at these Indians," complains an old author, "he will find that everything they do and say has something to do with maize. A little more, and they would make a god of it. There is so much conjuring and fussing about their corn fields, that for them they will forget wives and children and any other pleasure, as if the only end and aim of life was to secure a crop of corn."[1]

In their days of heathenism, all the labors of the field were directed by the observance of superstitious rites. For instance, the men, who always did a large share of the field work, refrained from approaching their wives for some days before planting the seed. Before weeding the patch, incense was burned at each of the four corners of the field, to the four gods of the winds and rains; and the first fruits were consecrated to holy uses.[2] Their fields were large and extremely productive.[3] In this connection it is worth noting, in passing, that precisely Guatemala is the habitat of the *Euchlæna*

[1] "Si bien se advierte, todo cuanto hacian y decian, era en orden al maiz, que poco faltó para tenerlo por Dios, y era, y es, tanto el encanto y embelezo que tienen con las milpas que por ellas olvidan hijos y muger y otro cualquiera deleite, como si fuera la milpa su ultimo fin y bienaventuranza." *Chronica de la S. Provincia del Santissimo Nombre de Jesus de Guattemala*, Cap. VII. MS. of the seventeenth century, generally known as the *Cronica Franciscana*.

[2] See Francisco Ximenez, *Las Historias del Origen de los Indios de esta Provincia de Guatemala*, p. 191. (Ed. Scherzer, London and Vienna, 1857).

[3] Their first conqueror, the truculent Captain Pedro de Alvarado, speaks of the *muy grandes tierras de panes*, the immense corn fields he saw on all sides. *Relacion hecha per Pedro de Alvarado á Hernando Cortéz*, in the *Biblioteca de Autores Españoles*, Tom. XXII, p. 459.

luxurians, the wild grass from which, in the opinion of botanists, the Zea Mais is a variety developed by cultivation.

Cotton was largely cultivated, and the early writers speak with admiration of the skill with which the native women spun and wove it into graceful garments.[1] As in Yucatan, bees were domesticated for their wax and honey, and a large variety of dye-stuffs, resins for incense, and wild fruits, were collected from the native forests.

Like the Mayas and Aztecs, they were a race of builders, skillful masons and stone-cutters, erecting large edifices, pyramids, temples, and defensive works, with solid walls of stone laid in a firm mortar.[2] The sites of these cities were generally the summits of almost inaccessible crags, or on some narrow plain, protected on all sides by the steep and deep ravines—*barrancas*, as the Spaniards call them—which intersect the plateau in all directions, often plunging down to a depth of thousands of feet. So located and so constructed, it is no wonder that Captain Alvarado speaks of them as "thoroughly built and marvelously strong."[3]

[1] "Hay mucho algodon, é son las mugeres buenas hilanderas é haçen gentiles telas dello." Gonzalo Fernandez de Oviedo y Valdés, *Historia General y Natural de las Indias*, Par. III, Lib. III, Cap. IV. "De la fertilidad de la tierra é gobernacion de Guatimala."

[2] "Son muy dados á edificar, y en lo que hoy vemos erigido de los antiguos, reconocemos ser máquinas soberbias." Fuentes y Guzman, *Recordacion Florida*, Lib. II, Cap. I.

[3] "Esta ciudad es bien obrada y fuerte á maravilla." *Relacion de Pedro de Alvarado*, in *Bib. de Autores Españoles*, Tom. XXII, p. 459. So Herrera wrote from his authorities: "En Utlatan (*i. e.*, the city of Gumarcaah, capital of the Quiches), havia muchos, i mui grandes templos de sus dioses, de maravillosos edificios." *Historia de las Indias Occidentales*, Dec. III, Lib. IV, Cap. XIX.

In the construction of their buildings and the measurements of their land, these nations had developed quite an accurate series of lineal measures, taking as their unit certain average lengths of the human body, especially the upper extremity. In a study of this subject, published during the present year, I have set forth their various terms employed in this branch of knowledge, and compared their system with that in use among the Mayas and the Aztecs.[1] It would appear that the Cakchiquels did not borrow from their neighbors, but developed independently the system of mensuration in vogue among them. This bears out what is asserted in the *Annals* of Xahila, that their "day-breaking," or culture, was of spontaneous growth.

The art of picture writing was familiar to all these peoples. It was employed to preserve their national history, to arrange their calendar, and, doubtless, in the ordinary affairs of life.[2] But I am not aware that any example or description of it has been preserved, which would enable us to decide the highly important question, whether their system was derived from that of the Mexicans or that of the Mayas, between which, as the antiquary need not be informed, there existed an almost radical difference.

The word for "to write," is *Ꝟibah*, which means, in its

[1] *The Lineal Measures of the Semi-Civilized Nations of Mexico and Central America*, by D. G. Brinton, in *Proceedings of the American Philosophical Society*, and separately.

[2] "En la Provincia de Utlatan, junto á Guatemala, se averiguò *por las Pinturas, que los Naturales tenian de sus antiguedades, demas de ochocientos años*, etc." Herrera, *Historia de las Indias Occidentales*, Dec. III, Lib. IV, Cap. XVIII.

primary sense, "to paint;" *ah4ib*, is "the scribe," and was employed to designate the class of literati in the ancient dominion. Painted or written records were called *4ibanic*.

They had a literature beyond their history and calendars. It consisted of chants or poems, called *bix*, set orations and dramas.[1] They were said or sung in connection with their ceremonial dances. These performances were of the utmost importance in their tribal life. They were associated with the solemn mysteries of their religion, and were in memory of some of the critical events in their real or mythical history. This will be obvious from the references to them in the pages of their *Annals*.

These chants and dances were accompanied by the monotonous beating of the native drum, *tun*, by the shrill sound of reed flutes, *xul*, by the tinkling of small metal bells, *4alakan*, which they attached to their feet, and by rattles of small gourds or jars containing pebbles, known as *zoch*. Other musical instruments mentioned, are the *chanal*, the whistle (*pito*, *Dicc. Anon.*), and *tzuy*, the marimba, or something like it.

These nations were warlike, and were well provided with offensive and defensive weapons. The Spanish writers speak of them as skilled archers, rude antagonists, but not poisoning their weapons.[2] Besides the bow and arrow, *4ha*, they

[1] "Son amigos de hacer colloquios y decir coplas en sus bailes." Thomas Cotò, *Vocabulario de la Lengua Cakchiquel*. MS. sub voce, *Poesia*.

[2] "Son flecheros y no tienen hierba." Oviedo, *Historia General de Indias*, Par. III, Lib. III, Cap. IV.

used a lance, *achcayupil*,[1] and especially the blow-pipe, *pub*, a potent weapon in the hands of an expert, the knowledge of which was widely extended over tropical America. Their arrow points were of stone, especially obsidian, bone and metal. Other weapons were the wooden war club, *ɟhaibalche;* the sling, *icaꞓ*; the hand-axe, *iꞓah*, etc.

For defense, they carried a species of buckler, *pocob*, and a round shield called *çeteçic chee*, "the circular wood." Over the body they wore a heavy, quilted cotton doublet, the *xakpota*, which was an efficient protection.

They may all be said to have been in the "stone age," as the weapons and utensils were mostly of stone. The obsidian, which was easily obtained in that country, offered an admirable resource for the manufacture of knives, arrow heads, awls, and the like. It was called *chay abah*, and, as we shall see on a later page, was surrounded with sacred associations.

The most esteemed precious stones were the *ɟual*, translated "diamond," and the *xit*, which was the impure jade or green stone, so much the favorite with the nations of Mexico and Central America. It is frequently mentioned in the *Annals* of Xahila, among the articles of greatest value.

Engraving both on stone and wood, was a prized art. The word to express it was *ɟotoh*, and engraved articles are referred to as *ɟotonic*.

Although stone and wood were the principal materials on which they depended for their manufactures, they were well

[1] This word is doubtful, as I do not find it in the dictionaries, and judge of its meaning from its derivation and context. See the Vocabulary. Sanchez y Leon speaks of the "very long lances pointed with flint," used by these people. *Apuntamientos de la Historia de Guatemala*, p. 27.

acquainted with several metals. Gold and silver were classed under the general name *puvak*, and distinguished as white and yellow; iron and copper were both known as *ɟhiɟh*, and distinguished also by their color. The metals formed an important element of their riches, and are constantly referred to as part of the tribute paid to the rulers. They were worked into ornaments, and employed in a variety of decorative manners.

The form of government of the four nations of whom I am speaking approached that of a limited monarchy. There was a head chief, who may as well be called a king, deriving his position and power through his birth, whose authority was checked by a council of the most influential of his subjects. The details of this general scheme were not the same at all periods, nor in all the states; but its outlines differed little.

Among the Cakchiquels, who interest us at present, the regal power was equally divided between two families, the Zotzils and the Xahils; not that there were two kings at the same time, as some have supposed, but that the throne was occupied by a member of these families alternately, the head of the other being meanwhile heir-apparent.[1] These chiefs were called the Ahpo-Zotzil and the Ahpo-Xahil; and their eldest sons were entitled Ahpop-ɟamahay and Galel Xahil, respectively, terms which will shortly be explained.

[1] The statement of Gavarrete, in his notes to Sanchez y Leon, *Historia de Guatemala*, p. 3, that the Xahils and Zotzils were two branches of the ruling family, the one residing at Iximche, the other at Solola, rests on a misapprehension, as will be seen from the *Annals* published in this volume.

The ceremonial distinction established between the ruler and those nearest him in rank, was indicated by the number of canopies under which they sat. The ruler himself was shaded by three, of graded sizes, the uppermost being the largest. The heir-apparent was privileged to support two, and the third from the king but one. These canopies were elaborately worked in the beautiful feathers of the *quetzal*, and other brilliant birds, and bore the name of *muh*, literally "shade" or "shadow," but which metaphorically came to mean royal dignity or state, and also protection, guardianship.[1]

The seat or throne on which he sat was called *tem*, *Ghacat*, and *Calibal*, and these words are frequently employed to designate the Supreme Power.

The ceremonies connected with the installation of a king or head chief, are described in an interesting passage of the *Annals*, Sec. 41: "He was bathed by the attendants in a large painted vessel; he was clad in flowing robes; a sacred girdle or fillet was tied upon him; he was painted with the holy colors, was anointed, and jewels were placed upon his person." Such considerable solemnities point to the fact that these people were on a much higher plane of social life than

[1] It is interesting in this connection to observe how widespread was the symbolic significance of the canopy, or sun shade, as a mark of dignity. The student of Shakspeare will recall the lines in his 125th sonnet—

> "Were it aught to me I bore the canopy,
> With my extern the outward honouring;"

while the ethnologist may consult Richard Andree's suggestive essay, *Der Schirm als Würdezeichen*, in his *Ethnographische Parallelen und Vergleiche*, p. 250 (Stuttgart, 1878).

one where the possession of the leadership was merely an act of grasping by the strongest arm.

Of the four nations, the Quiches were the most numerous and powerful. At times they exercised a sovereignty over the others, and levied tribute from them. But at the period of Alvarado's conquest, all four were independent States, engaged in constant hostilities against each other.

There is no means of forming an accurate estimate of their number. All early accounts agree that their territory was thickly populated, with numerous towns and cities.[1] The contingent sent to Alvarado by the Cakchiquel king, to aid in the destruction of Quiche, was four thousand warriors in one body, according to Alvarado's own statement, though Xahila puts it at four hundred. There are various reasons for believing that the native population was denser at the Conquest than at present; and now the total aboriginal population of the State of Guatemala, of pure or nearly pure blood, is about half a million souls.

The Capital City of the Cakchiquels.

The capital city of the Cakchiquels is referred to by Xahila as "Iximche on the Ratzamut." It was situated on the lofty

[1] Alvarado writes: "La tierra es muy poblada de pueblos muy recios." *Relacion*, etc., ubi suprá, p. 459. The following extract is quoted from Las Casas, *Historia Apologetica*, MS., by Mr. Squier, in his notes to Palacio:—

"En el Reyno de Guatemala, en la parte que va por la Sierra, estaban ciudades de caba muy grandes, con maravillosos edificios de cal y canto, de los cuales yo vi muchos; y otros pueblos sin numero de aquellas sierras."

Sanchez y Leon states that there were, in all, thirty independent native states in the former confines of Guatemala. *Historia de Guatemala*, p. 1.

plateau, almost on a line connecting Gumarcaah, the capital of the Quiches, with the modern city of Guatemala, about twelve leagues from the latter and eight from the former. Its name, *Iximche*, is that of a kind of tree (*che* = tree) called by the Spanish inhabitants *ramon*, apparently a species of *Brosimium*. *Ratzamut*, literally "the beak of the wild pigeon," was the name given to the small and almost inaccessible plain, surrounded on all sides by deep ravines, on which Iximche was situated. Doubtless, it was derived from some fancied resemblance of the outline of the plain to the beak of this bird.

The capital was also called simply *tinamit*, the city (not *Patinamit*, as writers usually give it, as *pa* is not an article but a preposition, in or at); and by the Aztec allies of the conqueror Alvarado, *Quauhtemallan*, "place of the wood-pile," for some reason unknown to us.[1] The latter designation was afterwards extended to the province, and under the corrupt form *Guatemala* is now the accepted name of the State and its modern capital.

The famous captain, Pedro de Alvarado was the first European to visit Iximche. He entered it on April 13th, 1524 (old style). In his letter describing the occurrence, however, he says little or nothing about the size or appearance of the buildings.[2]

[1] On the derivation of Guatemala, see Buschmann, *Ueber die Aztekischen Ortsnamen*, p. 719. That this is probably a translation of the Cakchiquel *Molomic chee*, which has the same meaning, and is a place-name mentioned in the *Annals*, I shall show on a later page.

[2] See the *Otra Relacion hecha por Pedro de Albarado à Hernando Cortes*, printed in the *Bibliotheca de Autores Españoles*, Tom. XXII, p. 460.

Scarcely more satisfactory are the few words devoted to it by Captain Bernal Diaz del Castillo, who spent a night there the same year. He observes that "its buildings and residences were fine and rich, as might be expected of chiefs who ruled all the neighboring provinces."[1]

When the revolt of the Cakchiquels took place, soon afterwards, Iximche was deserted, and was never again fully inhabited. The Spaniards ordered the natives to settle in other localities; the fortifications of their capital were demolished, and many of the stones carried away, to construct churches and houses in other localities.

The next account we have of it dates from the year 1695, when the historian and antiquary, Francisco Antonio de Fuentes y Guzman, wrote a detailed description of its ruins from personal inspection. The account of this enthusiastic author is the only one which supplies any approximate notion of what the city must have been in its flourishing period, and I therefore translate it, almost entire, from the recently published edition of his voluminous work, the *Recordacion Florida*.[2] His chapter will throw light on several otherwise obscure passages in Xahila's narrative.

"*Tecpan goathemala* was a city of the ancient inhabitants, populous, wonderful and impregnable, from the character of its position, situated in this valley (of Chimaltenango), on an elevated and cool site. It lies eight leagues in a straight line

[1] Bernal Diaz, *Historia Verdadera de la Conquista de la Nueva España*, Cap. CXCIII.

[2] *Historia de Guatemala, ô Recordación Florida*, Lib. XV, Cap. V. The *Recordacion* was first printed at Madrid, 1882–83, edited by Don Justo Zaragoza, as one of the numbers of the *Biblioteca de los Americanistas*.

from New Guatemala. Around this ancient and dismantled town, now falling into utmost decay, extends a deep ravine, like a moat, plunging straight down to a depth of more than a hundred fathoms. This ravine, or moat, is three squares in width from one battlement or bank to the other, and they say that a good part of it was a work of hands, for the security and defense of the city. There is no other entrance than a very narrow causeway, which cuts the ravine at a point a little north of west. The whole area of the space where are these ancient ruins measures three miles from north to south and two from east to west, and its complete circumference is nine miles. In the heart and centre of this area was prominently erected that great city of *Tecpan goathemala*.

"The whole surface of the soil in this ancient city seems to have been artificially prepared, by means of a cement or mortar, laid by hand, to a depth of three-fourths of a yard. Close to the brink of the ravine there are the sumptuous ruins of a magnificent and stately edifice, in length a hundred measured paces, and in width the same, thus forming a perfect square, all of stone and mortar, the stone accurately cut with great skill, polished and nicely adjusted. In front of this building is a great square plaza, of much dignity and beauty; and on its northern side one can still recognize and admire the ruins of a palace which, even in its broken vestiges, reveals a real magnificence. This royal edifice also has in front of it some squares as large and spacious in their splendor as that which has already been mentioned. Surrounding this remarkable structure, are a vast number of foundations, which, according to tradition, and by what is obvious by examination, were the houses and dwellings of

nobles and of the great number of *ahaguaes*, besides those who gave their constant attention to the king. In this quarter or ward of the nobility, there are several wide and capacious streets, which, as the foundations indicate, ran from east to west.

"Through the middle of the site of the city, from north to south, runs a trench a fathom and a half in depth, and its battlements of stones laid in mortar rise more than half a fathom in height. This trench divided the city into two parts, leaving the residences of the chiefs and nobles on the eastern side; those of the common people to the west. The principal street runs from the entrance of the city to the chief square of the Temple, which is near the Palace; and from this main street others run east and west, north and south, branching off from the main street, having many dwellings upon them well arranged and located, and displaying the high cultivation of the ancient rulers.

"Another broad street runs close to the main street, from the trench mentioned, toward the east, for about a quarter of a league, ending at a small hill which overlooks the town, on whose summit is a circular wall, not unlike the curb of a well, about a full fathom in height. The floor within is paved with cement, as the city streets. In the centre is placed a socle or pedestal of a glittering substance, like glass, but of what composition is not known.

"This circular structure was the tribunal or consistory of the Cakchiquel Indians, where not only was public hearing given to causes, but also the sentences were carried out. Seated around this wall, the judges heard the pleas and pronounced sentences, in both civil and criminal causes. After

this public decision, however, there remained an appeal for its revocation or confirmation. Three messengers were chosen as deputies of the judges, and these went forth from the tribunal to a deep ravine, north of the Palace, to a small but neatly fitted up chapel or temple, where was located the oracle of the demon. This was a black and semi-transparent stone, of a finer grade than that called *chay* (obsidian). In its transparency, the demon revealed to them what should be their final decision. If it was that the sentence should be confirmed, the accused was immediately executed on the central pedestal mentioned, which also served as a place of torture. If, on the other hand, nothing could be seen in the transparency of the stone, the accused was forthwith discharged. This oracle was also consulted in all their military undertakings; and war was declared or not, as it seemed to dictate, as is stated both by Spaniards and the oldest natives. But in the early days of our occupation, when these facts came to the knowledge of the Reverend Bishop Don Francisco Marroquin, of glorious memory, he gave orders that this stone should be artistically squared, and he consecrated it and used it as an altar stone, and at this day it is so employed on the grand altar of the convent of *San Francisco de Tecpan goathemala*, and it is considered a jewel of unusual beauty and value. The size of the stone is a full half yard in each direction.

"The principal gate of this stronghold or citadel was upon the causeway mentioned; and they say it was closed with two doors set in the solid wall, the external one opening outward, the internal one inward, and both were of the stone called *chay*. Thus, one of these doors backed up against the

other, as we sometimes see double doors in our prisons. They were always guarded with double guards, one within, the other without; and these guards were changed every seven days. In the open country, on the other side of the ravine, there were a number of mounds, about a quarter of a league apart, extending for a considerable distance. On these, lookouts were constantly stationed, to give notice of the invasions of the Quiches or of the Sotojil king."

The site of Iximche was visited in 1840 by the eminent American traveler, John L. Stephens. He states that its position, the steep and profound barranca, and the plain, "warrant the description given of it by Fuentes." A century and á half had, however, almost erased the vestiges of human life. "The ground was covered with mounds of ruins. In one place we saw the foundations of two houses, one of them about one hundred and fifty feet long by fifty feet broad."

Mr. Stephens was also fortunate enough to see and examine the mysterious divining stone, preserved in the church of Tecpan Guatemala. But a great disappointment awaited him. "This oracular slab is a piece of common slate, fourteen inches by ten, and about as thick as those used by boys at school, without characters of any kind upon it."[1]

A few years after Mr. Stephens' visit, the government of Guatemala appointed a commission to survey and examine these ruins. They completed their labors successfully; but

[1] *Incidents of Travel in Central America, Chiapas and Yucatan*, Vol. II, Chap. IX. I am inclined to believe that the original stone, evidently supposed to be of great value, had been stolen, and this piece of slate substituted. It was sewed up in a bag, which makes the supposition probable, as it offered facility to conceal the theft.

I have been unable to learn that the results were published, although they were written out and placed in the governmental archives.[1]

Computation of Time.

I propose, in a future work, to discuss the methods of reckoning time in use in Central America; but a brief explanation of that adopted by the Cakchiquels is essential to a comprehension of their *Annals*.

The Cakchiquels were probably acquainted with the length of the year as 365 days; there is even some evidence that they allowed an intercalary day every four years, by beginning the reckoning of the year one day earlier.

The beginning of their year is stated, by most authorities, to have been on the day corresponding to our January 31st or February 1st, old style (February 11th or 12th, new style).

The year was not divided into lunar months, as was the case with the hunting tribes, but in a manner similar to the highly artificial and complicated system that prevailed among the Mayas and Mexicans. This allotted to the solar year twenty months of eighteen days each, leaving a remainder of five days, which the Mexicans called *nemontemi*, insufficient; the Mayas *n yail kin*, days of pain or of peril, and the Cakchiquels *ɀapi ℰih*, days of evil or days at fault; and which were not included in the count of the months.[2]

[1] They are referred to by the Archbishop Garcia Pelaez, in these words: "Los planos y vistas tomadas por el comisionado y el informe que las acompaña, muestran vestijios de adoratorios, fortificaciones y trazas de edificios, calles y plazas ajustadas à dimensiones y con elecion de materias en su estructura."—*Memorias para la Historia del Antiguo Reyno de Guatemala.* Por Don Francisco de Paula Garcia Pelaez, Tom. I, p. 15, (Guatemala, 1851).

[2] The names applied to these intercalary days are analyzed differently

Dates, however, were not assigned by a simple reference to days of the month, but by days of the week; these weeks being of thirteen days each, and including every day of the year. The week days were not named, but numbered only.

As will be noted in the *Annals*, more importance was attached to the day on which an occurrence took place than to the year. This is common with untrained minds. Every citizen of the United States knows that George Washington was born on the 22d of February; but it would puzzle a large portion of them to be asked the year of his birth.

Names of the Cakchiquel Months.

	Name.	*Signification.*
1.	Tacaxepual,	Corn planting.
2.	Nabey tumuzuz,	First of winged ants.
3.	Rucan tumuzuz,	Second of winged ants.
4.	Çibix,	Smoky, or clouds.
5.	Uchum,	Re-planting.
6.	Nabey mam,	First grandson.
7.	Rucab mam,	Second grandson.
8.	Li Ɛin Ɛá,	Soft to the hand.
9.	Nabey toƐ,	First cacao harvest.
10.	Rucab toƐ,	Second cacao harvest
11.	Nabey pach,	First incubation.
12.	Rucab pach,	Second incubation.
13.	Tziquin Ɛih,	Bird days.
14.	Cakan,	Red clouds.
15.	Ibota,	Mat rolling.
16.	Katic,	Drying up.
17.	Itzcal Ɛih,	Bad road days.
18.	Pariche,	In the woods.

by various authorities. For the etymology given of *nemontemi*, I have followed M. Remi Simeon, in his notes to Dr. Jourdanet's translation of Sahagun's *Historia de Nueva España;* the Cakchiquel ꝟ*api* is undoubtedly from ꝟ*ap*, fault, evil, crime.

To appreciate the bearing of these names, one must remember that this is a rural calendar, in which the months were designated with reference to farming and household incidents. Thus, the "winged ants" referred to, are a species that appear in March and April, shortly before the first of the rainy season; the fourth month is cloudy or misty, from the frequent rains; the first and second grandsons refer probably to the "suckers," which must be plucked from the growing corn; in the eighth month the earth is moist, and must be kept, by tillage, "soft to the hand;" the others have obvious rural allusions, down to the last, when the natives went "in the woods" to gather fuel. The names appear to be all in the Cakchiquel dialect, except the first, *Tacaxepual*, the resemblance of which to the name of the second Mexican month, *Tlacaxipehualiztli*, is too striking to be a coincidence, and perhaps the seventeenth, *Itzcal*, which is very like the eighteenth of the Mexican calendar, *Izcalli;* but if borrowed from the latter, two Cakchiquel words, of similar sound but different meaning, have been substituted for the original by the familiar linguistic principle of *otosis* or paronomasia.

Names of the Cakchiquel Days.

	Name.		*Name.*
1.	Imox,	11.	Batz,
2.	Iɛ,	12.	Ee,
3.	Aɛbal,	13.	Ah,
4.	Kat,	14.	Yiz,
5.	Can,	15.	Tziquin,
6.	Camey,	16.	Ahmac,
7.	Queh,	17.	Noh,
8.	Kanel,	18.	Tihax,
9.	Toh,	19.	Caok,
10.	Tzii,	20.	Hunahpu,

The calendars in use were of two different kinds, the one called *Ghol Ɛih*, literally "the valuer or appraiser of days," which was employed exclusively for astrological and divining purposes, to decide on which were lucky and unlucky days; and *may Ɛih*, "the revolution or recurrence of days," which was for chronological purposes.[1]

It will be noticed that in Xahila's *Annals*, every year ends on a day *Ah*, and that each such closing day is numerically three less than the day *Ah* terminating the preceding year. There are also obvious inconsistencies in his identification of native dates with the Christian calendar; but these, and the numerous difficult questions they suggest, would take me too far afield to enter upon in the present introductory paragraphs. The object of this volume is rather to furnish material for study than to undertake the study itself.

The brief description of their reckoning of time, given by Sanchez y Leon, may be quoted: "They divided the year into 18 months, and each month into 20 days; but they counted only by nights, which they mentioned as dawns (alboradas); the movements of the sun in the ecliptic governed their calendar; they began their year forty days before ours; they celebrated annually three great feasts, like Easters, at which periods both sexes assembled together at night, and indulged in drunkenness and wantonness."[2]

I think in this extract the author should have said that they began their year 40 days later than ours, as this would bring his statement more into conformity with other writers.

[1] *May* is allied to the verb *meho*, to go somewhere and return again. Hence *may* came to mean a cycle of years, months or days.

[2] *Apuntamientos de la Historia de Guatemala*, p. 28.

Personal and Family Names.

Among the Cakchiquels, each person bore two names; the first his individual name, the second that of his family or *chinamitl*. This word is pure Nahuatl, and means a place enclosed by a fence,[1] and corresponds, therefore, to the Latin *herctum*, and the Saxon *ton*. As adopted by the Cakchiquels, it meant a household or family of one lineage and bearing one name, all of whom were really or theoretically descended from one ancestral household. To all such was applied the term *aca*, related or affined;[2] and marriage within the chinamitl was not permitted. When a man of one chinamitl married into another, every male in the latter became his brother-in-law, *baluc*, or son-in-law, *hi*.[3]

Each *chinamitl* was presided over by a recognized leader, the "head of the house," whose title was *ah4alam*, "the keeper of the tablets,"[4] probably the painted records on which the genealogy of the family and the duties of its members were inscribed.

The division of the early tribes into these numerous families was not ancient, dating, according to tradition, from about a century and a half before the Conquest.[5]

[1] "*Chinamitl*, seto o cerca de cañas," from *chinantia*, to build a fence, to enclose.—Molina, *Vocabulario de la Lengua Mexicana*.

[2] Torresano, in his *Arte de la Lengua Cakchiquel*, MS., gives this word as *ca*, which indicates its probable derivation from the verb *cae*, to join together, to unite, "those united by a common tie."

[3] Coto, *Vocabulario de la Lengua Cakchiquel*, MS., sub voce, *Cuñado*.

[4] Coto, u. s., s. v. *Alguaçil*. The word 4*alam* is now applied to the canvas or tablets on which are painted the saints in the churches. It also means a box or chest.—*Dicc. Cakchiquel Anon.*

[5] See Brasseur, *Hist. du Mexique et l'Am. Cent.*, Tom. II, pp. 489–90.

The family name was sometimes derived from a locality, sometimes from a peculiarity, and at others from astrological motives.[1]

The personal name was always that of the day of birth, this being adopted for astrological reasons. There was a fixed opinion that the temperament and fortunes of the individual were controlled by the supposed character of his birthday, and its name and number were therefore prefixed to his family name. This explains the frequent occurrence in the Cakchiquel *Annals* of such strange appellatives as *Belehe Queh*, nine deer; *Cay Batz*, two monkey, etc.; these being, in fact, the days of the year on which the bearers were born. They should be read, "the 9th Queh," "the 2d Batz," etc.

Tribal Subdivisions.

The *chinamitl* appears to have been the sub-gens. Besides it, there are other words frequently recurring in the *Annals* referring to divisions of the community, *hay*, home or household; *ɟhob*, sept or division; and *amaꞓ*, tribe or city.

The first of these, *hay*, appears to be a general term applied to a community, without necessarily implying relationship. An Indian, asked where he is from, will answer *in ah-hay vae*, "I am of this place," referring to his village. Yet it is evident that in early times, all of one village were considered to be related. The word *hay*, moroever, does not signify a house as an edifice. In that sense the proper term is *ochoch*.

[1] "Tienen tambien renombres de sus chinamitales ò parcialidades que tambien son de signos vel nombres señalados, como Xahila, etc."—Coto, *Vocabulario*, MS., s. v. *Renombre*.

The frequent references by Xahila to the seven tribes, or rather the seven cities, *vuk amaꞓ*, and the thirteen divisions or provinces, *oxlahuh ꟻhob*, are not explained in the course of the narrative. These numbers retained sacred associations, as they were adopted later to assign the days of worship of their divinity (see Sec. 44). Brasseur is of opinion that the thirteen divisions refer to the Pokomams,[1] but that such a subdivision obtained among the Cakchiquels as well, is evident from many parts of their *Annals*. The same division also prevailed, from remote times, among the Quiches,[2] and hence was probably in use among all these tribes. It may have had some superstitious connection with the thirteen days of their week. The *ꟻhob* may be regarded as the original gens of the tribe, and the similarity of this word to the radical syllable of the Nahuatl *calp-ulli*, may not be accidental. I have elsewhere spoken of the singular frequency with which we hear of seven ancestors, cities, caves, etc., in the most ancient legends of the American race.[3]

Terms of Affinity and Salutation.

In the Cakchiquel grammar which I edited, I have given a tolerably full list of the terms of consanguinity and affinity in the tongue (pp. 28, 29). But it is essential to the correct

[1] *Hist. du Mexique*, Tom. II, p. 84.

[2] Their names are given in the *Titulos de la Casa de Ixcuin Nehaib*, p. 3. They are called "pueblos principales, cabezas de calpules." The Nahuatl word, *calpulli*, here used, meant the kinsfolk actual and adopted, settled together. They were the gentes of the tribe. See Ad. F. Bandelièr, *On the Social Organization and Mode of Government of the Ancient Mexicans*, for a full explanation of their nature and powers.

[3] *The Lenâpé and their Legends*, p. 139.

understanding of the text in this volume, to recognize the fact that many such terms in Cakchiquel are, in the majority of cases, terms of salutation only, and do not express actual relationship.

Examples of this are the words *tata*, father, used by women to all adult males; and *tee*, mother, employed by both sexes in addressing adult women. In Xahila's writings, we constantly find the words *nimal*, elder brother, and *chaɛ*, younger brother, inserted merely as friendly epithets. The term *mama*, grandfather, almost always means simply "ancestor," or, indeed, any member of an anterior generation beyond the first degree. This word must not be confounded with *mam* (an error occurring repeatedly in Brasseur's writings), as the latter means "grandchild;" and according to Father Coto, it may be applied by a grandparent of either sex to a grandchild of either sex.

Titles and Social Castes.

There are a number of terms of frequent recurrence in Xahila's text, expressing the different offices in the government, rank in social life and castes of the population, which offer peculiar difficulty to the translator, because we have no corresponding expressions in European tongues; while to retain them in the version, renders it less intelligible, and even somewhat repulsive to the reader. I have thought it best, generally, to give these terms an approximate English rendering in my translation, while in the present section I submit them to a critical examination.

The ordinary term for chief or ruler, in both the Cakchiquel and Maya dialects, is *ahau*. Probably this is a compound

of *ah*, a common prefix in these tongues, originally signifying *person*, and hence, when attached to a verb, conveying the notion of one accustomed to exercise the action indicated; to a noun of place, a resident there; and to a common noun, a worker in or owner of the article; and *u*, a collar, especially an ornamental collar, here intended as a badge of authority. *Ahau* is, therefore, "the wearer of the collar;" and by this distinction equivalent to chief, ruler, captain, lord, king, or emperor, by all which words it is rendered in the lexicons. It is not a special title, but a general term.

Scarcely less frequent is the term *ahpop*. This is a compound of the same prefix *ah*, with the word *pop*, which means a mat. To sit upon such a mat was a privilege of nobility, and of such dignitaries as were entitled to be present at the national council; *ahpop*, therefore, may be considered as equivalent to the German title *Rath*, counsellor, and appears to have been used much in the same conventional manner. In the Cakchiquel lexicons, *popoh* is "to hold a council;" *popol*, a council; *popoltzih*, "to speak in council," etc. All these are derived from the word *pop*, mat; from the mats on which the councillors sat during their deliberations.

Personages of the highest rank, of the "blood royal," combined these titles. They were *ahau ahpop*, "lords of the council." Uniting the latter title to the family names of the ruling house, the chief ruler was known as *Ahpo' Zotzil*, and the second in rank and heir-apparent, as *Ahpo' Xahil*. The oldest son of the former bore the title *Ahpop-Ɥamahay*, which is translated by the best authorities "messenger of the council," and ordinarily was applied to an official who communicated the decisions of the councils of one village to that

of another.[1] Another title, mentioned by Xahila, is *ahpop-achi;* the last word means man, *vir.*

A third article, which distinguished the higher classes, was the seat or stool on which they sat during solemn ceremonies. This was called *ʓaalibal,* an instrumental noun from the verb *ʓal,* to be visible or prominent; persons so seated being elevated above, and thus distinguished from others; from this the verbal form, *ʓalel,* was derived, meaning "he who is prominent," etc., or, more freely, "illustrious," "distinguished."[2] The title *ahpop-ʓalel* meant, therefore, originally "he who is entitled to a mat and a stool," that is, in the council chamber of his town.

Another official connected with the council was the orator appointed to bring before it the business of the day. His title was *ah uchan,* from *ucheex,* to speak; and it is translated by Spanish writers, the "rhetorician, orator."[3] A similar personage, the *ah tzih vinak,* "the man of words,"[4] was in

[1] Father Coto, in his MS., *Vocabulario Cakchiquel,* gives the rendering "mandadero," and states that one was elected each year by the principals of each *chinamitl,* to convey messages. He adds: "Usan mucho de este nombre en el Pueblo Atitlan."

[2] Compare my edition of the *Cakchiquel Grammar,* p. 58. Brasseur translates this title erroneously, "decorated with a bracelet."—*Hist. des Nations Civilisées,* etc., Tome. II, p. 515.

[3] "El retorico, platico." Pantaleon de Guzman gives the fuller form, *naol ah uchan,* which means "he who knows, the master of speech."—*Compendio de Nombres en Lengua Cakchiquel,* MS.

[4] Usually written by ellipsis, *atzih vinak.* Brasseur translates it "distributor of presents," but it appears to be from *tzih,* word, speech. The vocabularies are, as usual, very unsatisfactory. "*Atzijh vinak,* Principal deste nombre."—*Dicc. Cakchiquel Anon.*

attendance on the king, and, apparently, was the official mouth-piece of the royal will. Still a third, known as the *lol-may*, which apparently means "silence-breaker," was, according to the dictionaries, "an envoy dispatched by the rulers to transact business or to collect tributes."[1]

Very nearly or quite the same organization prevailed in the courts of Quiche and Atitlan. The chiefs of the latter province forwarded, in 1571, a petition to Philip II, in which they gave some interesting particulars of their former government. They say: "The supreme ruler was called *Atziquinihai*, and the chiefs who shared the authority with him, *Amac Tzutuhil*. These latter were sovereigns, and acknowledged no superiors. . . . . The sovereign, or king, did not recognize any authority above himself. The persons or officers who attended at his court were called *Lolmay*, *Atzivinac*, *Galel*, *Ah-uchan*. They were factors, auditors and treasurers. Our titles correspond to yours."[2]

The name here applied to the ruler of the Tzutuhils, *Atziquinahay*, recurs in Xahila's *Annals*. It was his family name, and in its proper form, *Ah Ꝟiquin-i-hay*, means "he who is a member of the bird family;"[3] the bird being the totemic symbol of the ruling house.

[1] *Dicc. Cakchiquel Anon*, MS., sub voce.

[2] *Requête de Plusieurs Chefs Indiens d'Atitlan à Philippe II*, in Ternaux-Compans, *Recueil de Pièces relatives à la Conquête du Mexique*, p. 418.

[3] Not "of the bird's nest," "ceux du nid de l'oiseau," as Brasseur translates it (*Hist. du Mexique*, Tome. II, p. 89), nor "casa de la águila," house of the eagle, as it is rendered by Fuentes y Guzman, *Recordacion Florida*, Tom. I, p. 21. *Ꝟiquin* is the generic term for bird.

While the nobles were distinguished by titles such as these, the mass of the people were divided into well defined classes or castes. The warriors were called *ah-labal*, from *labal*, war; and they were distinguished from the general male population, who were known as *achi*, men, *viri*. These were independent freemen, engaged in peaceful avocations, but, of course, ready to take up arms on occasion. They were broadly distinguished from the tributaries, called *ah-patan;* the latter word meaning tax or tribute; and still more sharply from the slaves, known as *vinakitz*, "mean men," or by the still more significant word *mun*, hungry (Guzman, *Compendio*). The less cultivated tribes speaking other tongues, adjoining the Cakchiquels, were promiscuously stigmatized with the name *chicop*, brutes or beasts.

A well developed system of tribute seems to have prevailed, and it is often referred to by Xahila. The articles delivered to the collectors were gold, silver, plain and worked, feathers, cacao, engraved stones, and what appear as singular, garlands (*ɟubul*) and songs, painted apparently on skins or paper.

Religious Notions.

The deities worshiped by these nations, the meaning and origin of their titles, and the myths connected with them, have been the subject of an examination by me in an earlier work.[1] Here, therefore, it will be needless to repeat what I have there said, further than to add a few remarks explanatory of the Cakchiquel religion in particular.

According to the *Popol Vuh*, "the chief god of the Cak-

[1] *The Names of the Gods in the Kiche Myths of Central America*, in the *Proceedings of the American Philosophical Society*, 1881.

chiquels was *Chamalcan*, and his image was a bat."[1] Brasseur endeavored to trace this to a Nahuatl etymology,[2] but there is little doubt it refers, as do so many of the Cakchiquel proper names, to their calendar. *Can* is the fifth day of their week, and its sign was a serpent;[3] *chamal* is a slightly abbreviated form of *chaomal*, which the lexicons translate "beauty" and "fruitfulness," connected with *chaomar*, to yield abundantly. He was the serpent god of fruitfulness, and by this type suggests relations to the lightning and the showers. The bat, *Zotz*, was the totem of the Zotzils, the ruling family of the Cakchiquels; and from the extract quoted, they seem to have set it up as the image of Chamalcan.

The generic term for their divinities, employed by Xahila, and also frequently in the *Popol Vuh*, is *Ɣabuyl*, which I have elsewhere derived from the Maya *chab*, to create, to form. It is closely allied to the epithets applied in both works to the Deity, *Ɣakol*, the maker, especially he who makes something from earth or clay; *bitol*, the former, or fashioner; *Ɣaholom*, the begetter of sons; *alom*, the bearer of children; these latter words intimating the bi-sexual nature of the principal divinity, as we also find in the Aztec mythology and elsewhere. The name *Ɣaxtoɣ*, the liar, from the verb *Ɣaxtoɣoh*, to lie, also frequently used by Xahila with reference to the

[1] "Chamalcan u bi qui gabauil Cakchequeleb, xa Zotz u vachibal."—*Popol Vuh*, p. 224.

[2] *Hist. des Nations Civ. du Mexique*, Tom. II, p. 173.

[3] "El quinto *Cam*, esto es; amarillo, pero su significado es culebra."—Ximenez, *Las Historias del Origen de los Indios de Guatemala*, p. 215. There are two errors in this extract. The name is not *Cam*, but *Can*, and it does not mean yellow, which is *Ɛan*.

chief god of his nation in its heathendom, may possibly have arisen after their conversion to Christianity; but from the coincidence that the Algonkin tribes constantly applied such seemingly opprobrious terms to their principal deity, it may have arisen from a similar cycle of myths as did theirs.[1]

There are references in Xahila's *Annals* to the Quiche deities, Exbalanquen, Cabrakan, Hunahpu, and Tohil, but they do not seem to have occupied any prominent place in Cakchiquel mythology. Several minor gods are named, as *Belehe Toh*, nine Toh, and *Hun Tihax*, one Tihax; these appellations are taken from the calendar.

Father Pantaleon de Guzman furnishes the names of various inferior deities, which serve to throw light on the Cakchiquel religion. Four of these appear to be gods of diseases, *Ahal puh*, *Ahal teƹob*, *Ahal xic*, and *Ahál ƹanya;* at least three of these second words are also the designations of maladies, and *ahal* is probably a mistake of the copyist for *ahau*, lord. As the gods of the abode of the dead, he names *Tatan bak* and *Tatan holom*, Father Bones and Father Skull.

Another series of appellations which Guzman gives as of Cakchiquel gods, show distinctly the influence of Nahuatl doctrines. There are *Mictan ahauh*, lord of Mictlan, this being the name of the abode of darkness, in Aztec mythology; *Caueztan ahauh*, probably *Coatlan*, lord of the abode of serpents; *Tzitzimil*, the *tzitzimime* of the Aztecs; and *Colele*,

[1] I have suggested an explanation of this strange term to apply to the highest and most beneficent of their divinities, in a short article in the *American Antiquarian*, 1885, "The Chief God of the Algonkins in his Character as a Cheat and a Liar."

probably *colotl*, the scorpion, or *tecolotl*, the owl, which latter, under the name *tucur*, is also mentioned by Xahila.[1]

Father Coto refers to some of their deities of the woods and streams. One of these, the Man of the Woods, is famous throughout Yucatan and most of Central America. The Spaniards call him *Salonge*, the Mayas *Che Vinic*, and the Cakchiquels *ru vinakil chee;* both these latter meaning "the woods man." What gives this phantom especial interest in this connection is, that Father Coto identifies the woodsman with the *Zaki*ɟ*oxol*, the white fire maker, encountered by the Cakchiquels in Xahila's narrative (Sec. 21).[2] I have narrated the curious folk-lore about the woodsman in another publication, and need not repeat it here.[3] His second name, the White Fire Maker, perhaps refers to the "light wood" or phosphorescence about damp and decaying trees.

To the water-sprites, the Undines of their native streams, they gave the name *xulu*, water-flies, or *ru vinakil ya*, the water people.

As their household gods, they formed little idols of the ashes from the funeral pyres of their great men, kneading them with clay. To these they gave the name *vinak*, men or beings (Coto).

[1] Pantaleon de Guzman, *Compendio de Nombres en Lengua Cakchiquel*, MS. On the rôle of the Tzitzimime in Aztec mythology see my *American Hero-Myths*, p. 78.

[2] "Al duende que anda en los montes llaman *ru vinakil chee* vel *çaki*ɟ*oxol*."—Coto, *Vocabulario*, MS., s. v. Monte. *Zak*, white; ɟ*ox*, to make fire. Brasseur's translation, "Le blanc abime de feu," is indefensible.

[3] See a paper entitled "The Folk Lore of Yucatan," contributed by me to the *Folk-Lore Journal*, Vol. I, 1883.

Representations of these divinities were carved in wood and stone, and the words *chee abah*, "wood and stone," usually mean, when they appear together in Xahila's narrative, "idols or images in wood and stone."

The Stone God, indeed, is a prominent figure in their mythology, as it was in their daily life. This was the sacred *Chay Abah*, the Obsidian Stone, which was the oracle of their nation, and which revealed the will of the gods on all important civil and military questions. To this day, their relatives, the Mayas of Yucatan, attach implicit faith to the revelations of the *zaztun*, the divining stone kept by their sorcerers; and if it decrees the death of any one, they will despatch him with their machetes, without the slightest hesitation.[1] The belief was cherished by the rulers and priests, as they alone possessed the power to gaze on the polished surface of the sacred block of obsidian, and read thereupon the invisible decrees of divinity. (See above, p. 25).

As the stone came from the earth, it was said to have been derived from the under world, from *Xibalbay*, literally the unseen or invisible place, the populous realm in Quiche myth, visited and conquered by their culture hero, Xbalanque. Hence in Cakchiquel tale, the Chay Abah represented the principle of life, as well as the source of knowledge.[2]

The Cakchiquel *Annals* do not pretend to deal with

[1] For an interesting note on the *zaztun*, see Apolinār Garcia y Garcia, *Historia de la Guerra de Castas en Yucatan*, p. XXIV (folio, Merida, 1865).

[2] For the derivation of Xibalbay, and for the myths referred to in the text, see my article, before referred to, *The Names of the Gods in the Kiche Myths*, pp. 27, 28.

mythology, but from various references and fragments inserted as history, it is plain that they shared the same sacred legends as the Quiches, which were, in all probability, under slightly different forms, the common property of the Maya race. They all indicate loans from the Aztec mythology. In the Cakchiquel *Annals*, as in the *Popol Vuh* and the *Maya Chronicles*, we hear of the city of the sun god, *Tulan* or *Tonatlan*, as the place of their origin, of the land *Zuiva* and of the *Nonoalcos*, names belonging to the oldest cycles of myths in the religion of the Aztecs. In the first volume of this series I have discussed their appearance in the legends of Central America,[1] and need not refer to them here more than to say that those who have founded on these names theories of the derivation of the Maya tribes or their ruling families from the Toltecs, a purely imaginary people, have perpetrated the common error of mistaking myth for history. It is this error that renders valueless much that the Abbé Brasseur, M. Charnay and others of the French school, have written on this subject.

Xahila gives an interesting description of some of their ancient rites (Sec. 44). Their sacred days were the 7th and 13th of each week. White resin was burned as incense, and green branches with the bark of evergreen trees were brought to the temple, and burned before the idol, together with a small animal, which he calls a cat, "as the image of night;" but our domestic cat was unknown to them, and what animal was originally meant by the word *mez*, I do not know.

He mentions that the priests and nobles drew blood with

[1] *The Maya Chronicles*, pp. 110, 111. Vol. I of the *Library of Aboriginal American Literature.*

the spines of the gourd tree and maguey, and elsewhere (Sec. 37) refers to the sacrifice of infants at a certain festival. The word for the sacrificial letting of blood was *ɟohb*, which, by some of the missionaries, was claimed as the root of the word *ɟabuil*, deity.

Human sacrifice was undoubtedly frequent, although the reverse has been asserted by various historians.[1] Father Varea gives some curious particulars. The victim was immolated by fire, the proper word being *ɟatoh*, to burn, and then cut in pieces and eaten. When it was, as usual, a male captive, the genital organs were given to one of the old women who were prophetesses, to be eaten by her, as a reward for her supplications for their future success in battle.[2] The cutting in pieces of Tolɟom, in the narrative of Xahila, has reference to such a festival.

Sanchez y Leon states that the most usual sacrifice was a child. The heart was taken out, and the blood was sprinkled toward the four cardinal points as an act of adoration to the four winds, copal being burned at the same time, as an incense.[3]

A leading feature in their ceremonial worship was the sacred dance, or, as the Spanish writers call it, *el baile*. The native name for it is *xahoh*, and it is repeatedly referred to in the *Annals*. The legendary origin of some of these dances,

[1] Brasseur, Juarros, Fuentes y Guzman, etc.

[2] Thomas Coto, *Vocabulario de la Lengua Cakchiquel*, MS., 1651. Sub voce, *Sacrificar hombres*, quoting Varea.

[3] "Sacandole el corazon y asperjando, con la sangre de la victima á los cuatro vientos cardinales."—*Apuntamientos de la Historia de Guatemala*, p. 26.

indeed, constitute a marked feature in its narratives. They are mentioned by the missionaries as the favorite pastime of the Indians; and as it was impossible to do away with them altogether, they contented themselves with suppressing their most objectionable features, drunkenness and debauchery, and changed them, at least in name, from ceremonies in honor of some heathen god, to some saint in the Roman calendar. In some of these, vast numbers of assistants took part, as is mentioned by Xahila (Sec. 32).

Magic and divination held a very important place in Cakchiquel superstition, as the numerous words bearing upon them testify. The form of belief common to them and their neighbors, has received the name *Nagualism*, from the Maya root *na*, meaning to use the senses. I have traced its derivation and extension elsewhere,[1] and in this connection will only observe that the narrative of Xahila, in repeated passages, proves how deeply it was rooted in the Cakchiquel mind. The expression *ru puz ru naval*, should generally be rendered "his magic power, his sorcery," though it has a number of allied significations. *Naval* as a noun means magician, *naval chee*, *naval abah*, the spirit of the tree, of the stone, or the divinity embodied in the idols of these substances.

Another root from which a series of such words were derived, was *hal*, to change. The power of changing or metamorphosing themselves into tigers, serpents, birds, globes of fire, etc., was claimed by the sorcerers, and is several times mentioned in the following texts. Hence the sorcerer was called *haleb*, the power he possessed to effect such transformations *halibal*, the change effected *halibeh*, etc.

[1] *The Names of the Gods in the Kiche Myths*, pp. 21, 22.

Their remarkable subjection to these superstitions is illustrated by the word *lab*, which means both to divine the future and to make war, because, says Ximenez, "they practiced divination in order to decide whether they should make war or not."[1]

These auguries were derived frequently from the flight and call of birds (as in the *Annals*, Secs. 13, 14, etc.), but also from other sources. The diviner who foretold by grains of maize, bore the title *malol ixim*, the anointer or consecrator of maize (*Dicc. Anon*).

The priesthood was represented by two high priests, elected for life by the ruler and council. The one who had especial custody of religious affairs wore a flowing robe, a circlet or diadem on his head ornamented with feathers, and carried in his hand a rod, or wand. On solemn occasions he publicly sacrificed blood from his ears, tongue, and genital organ.

His associate was the custodian and interpreter of the sacred books, their calendars and myths, and decided on lucky and unlucky days, omens and prognostics.

In addition to these, there were certain old men, of austere life, who dwelt in the temples, and wore their hair in plaited strands around their heads (*trenzado en circulo*), who were consulted on ordinary occasions as diviners.[2]

The funeral rites of the Cakchiquels have been related at considerable length by Fuentes, from original documents in

[1] "*Labah*, agorar y guerrear, porque agoraban si la hacian ô no."—Ximenez, *Vocabulario de las Tres Lenguas*, sub voce.

[2] These particulars are from the work of Jose Sanchez y Leon, *Apuntamientos de la Historia de Guatemala*, pp. 26, 27.

the Pokoman dialect.[1] The body was laid in state for two days, after which it was placed in a large jar and interred, a mound being erected over the remains. On the mound a statue of the deceased was placed, and the spot was regarded as sacred. Father Coto gives somewhat the same account, adding that these mounds were constructed either of stone or of the adjacent soil, and were called *cakhay* or *cubucak*.[2] He positively asserts that human sacrifices accompanied the interments of chiefs, which is denied by Fuentes, except among the Quiches. These companions for the deceased chief on his journey to the land of souls, were burned on his funeral pyre. A large store of charcoal was buried with the corpse, as that was supposed to be an article of which he would have special use on his way. Sanchez y Leon mentions that the high priest was buried in his house, clothed and seated upon his chair. The funeral ceremonies, in his case, lasted fifteen days.[3]

The Cakchiquel Language.

The Cakchiquel tongue was reduced to writing by the Spanish missionaries, and therefore, in this work, as in all the MSS, the following letters are used with their Spanish values,—a, b, c, ch, ç, e, i, l, m, n, o, p, q, r, t, y.

The following are not employed :—

d, f, g, j, s, ñ, z.

The following are introduced, but with sounds differing from the Spanish :—

h. This is always a decided rough breathing or forcible

[1] *Recordacion Florida*, Lib. IX, Cap. VII.

[2] *Vocabulario de la Lengua Cakchiquel*, MS. (1651).

[3] *Apuntamientos de la Historia de Guatemala*, p. 27.

expiration, like the Spanish j, or the strong English h; except when it follows c or ꝯ, when it is pronounced as in the Spanish, *cha, che,* etc.

k. This has never the sound of c, but is a rough palatal, the mouth being opened, and the tongue placed midway, between the upper and lower walls of the oral cavity, while the sound is forcibly expelled.

v. This letter, whether as a consonant (*v*) or a vowel (*u*), is pronounced separately, except when it is doubled, as in *vuh* (*uuh*), book or paper, when the double vowel is very closely akin to the English *w.*

x. In Cakchiquel and its associated dialects, this letter represents the sound of *sh* in the English words *she, shove,* etc.

Besides the above, there are five sounds occurring in the Cakchiquel, Quiche and Tzutuhil, for which five special characters were invented, or rather adopted, by the early missionary Francisco de la Parra, who died in Guatemala, in 1560. They are the following:—

ꝯ, ꝯʰ ꝯ Ɛ ƙ

The origin and phonetic value of these, as given by the grammarian Torresano, are as follows:[1]—

Ɛ This is called the *tresillo,* from its shape, it being an old form of the figure three, reversed, thus, Ɛ. It is the only true guttural in the language, being pronounced forcibly from the throat, with a trilling sound (*castañeteando*).

ꝯ From its shape this is called the *cuatrillo,* Parra having

[1] Fr. Estevan Torresano, *Arte de la Lengua Cakchiquel,* MS., in my possession.

adopted for it an old form of the figure 4. It is a trilled palatal, between a hard *c* and *k*.

ꞔ The name applied to this is, the *cuatrillo con coma*, or the 4 with a comma. It is pronounced somewhat like the *c* with the cedilla, ç, only more quickly and with greater force—*ds* or *dz*.

ꞕ This resembles the "4 with a comma," but is described as softer, the tongue being brought into contact with the teeth, exactly as *tz* in German.

ꞔh A compound sound produced by combining the cuatrillo with a forcible aspirate, is represented by this sign.

Naturally, no description in words can convey a correct notion of these sounds. To learn them, one must hear them spoken by those to the manner-born.

Dr. Otto Stoll, who recently made a careful study of the Cakchiquel when in Guatemala, says of Parra's characters :—

"The four new signs added to the European alphabet, by some of the old writers on Cakchiquel (Parra, Flores), viz: Ɛ, ꞓ, ꞔ, ꞓh, are but phonetic modifications of four corresponding signs of the common alphabet. So we get four pairs of sounds, namely :—

c and ꞓ;
k and Ɛ
ch and ꞓh
tz and ꞔ

forming two series of consonants, the former of which represents the common letters, and the latter their respective "cut letters," which may be described as being pronounced with a shorter and more explosive sound than the corresponding

common letter, and separated by a short pause from the preceding or following vowel.'"[1]

The late Dr. Berendt illustrated the phonetic value of such "cut" letters, by the example of two English words where the same letter terminates one word and begins the next, and each is clearly but rapidly pronounced, thus, the ℰ is pronounced like two gutteral *ks* in "brea*k* *k*ettle;" the 4 like the two *cs* in "magic candle," etc.

There would appear to have been other "cut" letters in the old dialects of Cakchiquel, as in Guzman we find the *pp* and *thth*, as in the Maya, but later writers dropped them.

I may dispense with a discussion of the literature of the Cakchiquel language, having treated that subject so lately as last year, in the introduction to the *Grammar of the Cakchiquel*, which I then translated and edited for the American Philosophical Society. As will be seen by reference to that work, it is quite extensive, and much of it has been preserved. I have examined seven dictionaries of the tongue, all quite comprehensive; manuscript copies of all are in the United States. None of these, however, has been published; and we must look forward to the dictionary now preparing by Dr. Stoll, of Zurich, as probably the first to see the light.

The Maya race, in nearly all its branches, showed its intellectual superiority by the eagerness with which it turned to literary pursuits, as soon as some of its members had learned the alphabet. I have brought forward some striking testimony

[1] *Supplementary Remarks to the Grammar of the Cakchiquel Language, edited by D. G. Brinton.—Proceedings of the American Philosophical Society*, 1885.

to this in Yucatan,[1] and there is even more in Central America. The old historians frequently refer to the histories of their own nations, written out by members of the Quiche, Cakchiquel, Pokomam and Tzendal tribes. Vasquez, Fuentes and Juarros quote them frequently, and with respect. They were composed in the aboriginal tongues, for the benefit of their fellow townsmen, and as they were never printed, most of them became lost, much to the regret of antiquaries.

Of those preserved, the *Popol Vuh* or National Book of the Quiches, and the *Annals* of the Cakchiquels, the latter published for the first time in this volume, are the most important known.

The former, the "Sacred Book" of the Quiches, a document of the highest merits, and which will certainly increase in importance as it is studied, was printed at Paris in 1861, with a translation into French by the Abbé Brasseur (de Bourbourg). He made use only of the types of the Latin alphabet; and both in this respect and in the fidelity of his translation, he has left much to be desired in the presentation of the work.

The recent publication of the *Grammar* also relieves me from the necessity of saying much about the structure of the Cakchiquel language. Those who wish to acquaint themselves with it, and follow the translation given in this volume by comparing the original text, will need to procure all the information contained in the *Grammar*. It will be sufficient to say here that the tongue is one built up with admirable regularity on radicals of one or two syllables. The perfection and logical sequence of its verbal forms have excited the

[1] See *The Maya Chronicles*, p. 67, and note.

wonder and applause of some of the most eminent linguists, and are considered by them to testify to remarkable native powers of mind.[1]

The Annals of Xahila.

The MS. from which I print the *Annals of the Cakchiquels*, is a folio of 48 leaves, closely written on both sides in a very clear and regular hand, with indigo ink. It is incomplete, the last page closing in the middle of a sentence.

What is known of the history of this manuscript, is told us by Don Juan Gavarrete, who, for many years, was almost the only native of Guatemala interested in the early history of his country. He tells us in his introduction to his translation of it, soon to be mentioned, that in 1844 he was commissioned to arrange the archives of the Convent of San Francisco of Guatemala, by order of the Archbishop Don Francisco Garcia Pelaez. Among the MSS. of the archives he found these sheets, written entirely in Cakchiquel, except a few marginal glosses in Spanish, in a later hand, and in ordinary ink. The document was submitted to several persons acquainted with the Cakchiquel language, who gave

[1] "Die bewundernswürdige Feinheit und consequente Logik in der Ausbildung des Maya Zeitwortes setzt eine Kultur voraus, die sicherlich weit ueber die Zeiträume hinaus zurückreicht, welche man bis jetzt geneight war, der Amerikanischen Civilization zuzuschreiben."—Otto Stoll, *Zur Ethnographie der Republik Guatemala*, s. 148 (Zurich, 1884). Compare the remarks of Wilhelm von Humboldt on the Maya conjugation, in his essay on the American verb, as published in my *Philosophic Grammar of the American Languages, as set forth by Wilhelm von Humboldt*, pp. 35–39 (Philada., 1885).

a general statement of its contents, but not a literal and complete translation.[1]

When, in 1855, the Abbé Brasseur (de Bourbourg) visited Guatemala, Señor Gavarrete showed him this MS., and the Abbé borrowed it for the purpose of making a full version, doubtless availing himself of the partial translations previously furnished. His version completed, he left a copy of it with Señor Gavarrete, and brought the original with him to Europe.[2] It remained in his possession until his death at Nice, when, along with the rest of the Abbé's library, it passed into the hands of M. Alphonse Pinart. This eminent ethnologist learning my desire to include it in the present series of publications, was obliging enough to offer me the opportunity of studying it.

Previous to its discovery in Guatemala, in 1844, we have no record of it whatsoever, and must turn to the document itself for information.

The title given it by Brasseur, and adopted by Gavarrete, *Memorial de Tecpan Atitlan*, was purely factitious, and, moreover, is misleading. It was, indeed, written at the town of Tzolola or Atitlan, on the lake of that name, the chief city of

[1] Gavarrete's words are, "Pasó por manos de muchos personas versadas en los idiomas indigenos sin que pudiese obtenerse una traduccion integra y exacta de su testo, habiendo sido bastante, sin embargo, lo que de su sentido pudo percibirse, para venir en conocimiento de su grande importancia historica."—*Boletin de la Sociedad Economica.*

[2] The Abbé says that Gavarrete gave him the original (*Bibliothèque Mexico-Guatemalienne*, p. 14). But that gentleman does not take to himself credit for such liberality. He writes "El testo original quedó sin embargo en su poder," etc. Ubi suprá.

the Tzutuhils; but its authors were Cakchiquels; its chief theme is the history of their tribe, and it is only by the accident of their removal to Atitlan, years after the Conquest, that its composition occurred there. I have, therefore, adopted for it, or at least that portion of it which I print, the much more appropriate name, *The Annals of the Cakchiquels.*

I say "for that portion of it," because I print but 48 out of the 96 pages of the original. These contain, however, all that is of general interest; all that pertains to the ancient history of the nation. The remainder is made up of an uninteresting record of village and family incidents, and of a catalogue of births, baptisms and marriages. The beginning of the text as printed in this volume, starts abruptly in the MS. after seventeen pages of such trivialities, and has no separate title or heading.

The caption of the first page of the MS. explains the purpose of this miscellaneous collection of family documents. That caption is

VAE MEMORIA CHIRE ꝗHAOH.

THIS IS THE RECORD FOR THE PROCESS.

The word *memoria* is the Spanish for a record, memoir or brief, and the Cakchiquel *ꝗhaoh,* originally contention, revolt, was, after the Conquest, the technical term for a legal process or lawsuit. These papers, therefore, form part of the record in one of those interminable legal cases in which the

Spanish law delighted. The plaintiffs in the case seem to have been the Xahila family, who brought the action to recover some of their ancient possessions or privileges, as one of the two ruling families of the Cakchiquel nation; and in order to establish this point, they filed in their plea the full history of their tribe and genealogy of their family, so far as was known to them by tradition or written record. It belongs to the class of legal instruments, called in Spanish law *Titulos*, family titles. A number of such, setting forth the descent and rights of the native princes in Central America, are in existence, as the *Titulo de Totonicapan*, etc.

The date of the present rescript is not accurately fixed. As it includes the years 1619–20, it must have been later than those dates. From the character of the paper and writing, I should place it somewhere between 1620 and 1650.

In his *Advertencia* to his translation of it, Señor Gavarrete asserts that the document is in the handwriting of one of the native authors. This is not my opinion. It is in the small, regular, perfectly legible hand of a professional scribe, a notarial clerk, no doubt, thoroughly at home in the Cakchiquel language, and trained in the phonetic characters, introduced with such success by Father Parra, as I have already mentioned. The centre lines and catch-words are in large, clear letters, so as to attract the eye of the barrister, as

VAE MEMORIA CHIRE VINAK CHIJ.

THIS IS THE STATEMENT OF THE TORTS.

or,

VAE MEMORIA ƐANAVINAKIL.

THIS IS A RECORD OF THE WITNESSES.

The document is made up of the depositions and statements of a number of members of the Xahila family, but that around which the chief interest centres, and that which alone is printed in this volume, is the history of his nation as written out by one of them who had already reached adult years, at the epoch of the first arrival of the Spaniards, in 1524. Unfortunately, his simple-hearted modesty led him to make few personal allusions, and we can glean little information about his own history. The writer first names himself, in the year 1582, where he speaks of "me, Francisco Ernantez Arana."[1] The greater part of the manuscript, however, was composed many years before this. Its author says that his grandfather, the king Hun Yg, and his father, Balam, both died in 1521, and his own marriage took place in 1522. As it was the custom of his nation to marry young, he was probably, at the time, not over 15 years of age.[2]

That Francisco Ernantez was not the author of the first part of the document seems evident. Under the year 1560 occurs the following entry:—

"Twenty days before the Feast of the Nativity my mother died; soon after, my late father was carried off (xchaptah) while they were burying my mother; my father took medicine but once before we buried him. The pest continued to rage for seven days after Easter; my mother, my father, my brother and my sister died this year."

[1] As the slight aspirate, the Spanish *h*, does not exist in the Cakchiquel alphabet, nor yet the letter *d*, the baptismal name "Hernandez," takes the form "Ernantez."

[2] "Se casan muy niños," says Sanchez y Leon, speaking of the natives. —*Apuntamientos de la Historia de Guatemala*, p. 24.

It could not, of course, be the son of Balam, who died in 1521, who wrote this.

Under 1563 the writer mentions:—

"At this time my second son Raphael was born, at the close of the fourth year of the fourth cycle after the revolt."

The last entry which contains the characteristic words *ixnuɟahol*, "you my children," occurs in the year 1559, and is the last given in my translation. My belief is that the document I give was written by the father of Francisco Ernantez Xahila. The latter continued it from 1560 to 1583, when it was taken up by Francisco Diaz, and later by other members of the Xahila family.

The Abbé Brasseur was of the opinion that these *Annals* carry the record of the nation back to the beginning of the eleventh century, at least. A close examination of the account shows that this is not the case. Gagavitz, the earliest ruler of the nation, can easily be traced as the ancestor in the eighth remove, of the author. The genealogy is as follows:—

1. Gagavitz, "he who came from Tulan."
2. His son, Cay Noh, who succeeded him.
3. Citan Qatu, son of Cay Noh, who also ruled.
4. His son, Citan Tihax Cablah, who does not seem to have enjoyed the leadership. It was regained by
5. His son, Vukubatz, by the aid of the Quiche king, Quikab.
6. Oxlahuh Tzii, eldest son of Vukubatz, died A. D., 1509.
7. Succeeded by his eldest son, Hun Yg, who died, together

with his eldest son Balam, the father of the author, in the year 1521.

Allowing to these seven who outlived their parents an average survival of twenty years, we are carried back to about the year 1380, as that on which the migration, headed by Gagavitz, began its wanderings, little more, therefore, than the length of two lives as protracted as that of the author himself. This result is that generally obtained by a careful scrutiny of American traditions. They very rarely are so far-reaching as has usually been supposed. Anything spoken of as more than three or four generations distant, may safely be assumed as belonging to myth, and not to history.

It was the expressed intention of the Abbé Brasseur to edit the original text with his translation, but this he did not live to accomplish. He incorporated numerous extracts from it in his *Histoire des Nations Civilisées du Mexique et de l'Amerique Centrale*, and added a few paragraphs in the original at the end of the first volume of that work; but these did not give much idea of the document as a whole.

When, with the aid of the previous partial translations and the assistance of some intelligent natives, he had completed a version into French, of that portion composed by the first two writers he gave a copy of it to Don Juan Gavarrete. This antiquary translated it into Spanish, and published it serially, in the *Boletin de la Sociedad Economica de Guatemala*, beginning with No. 29, September, 1873, and continuing to No. 43. Copies of this publication are, however, so scarce that I have been unable to learn of a complete file, even in Guatemala. The dissolution of the Sociedad Economica by order of the late President Barrios, scattered the copies in its own archives.

Synopsis of the Annals of Xahila.

The work opens with a statement that the writer intends to record the ancient traditions of his tribe, as handed down from their early heroes, Gagavitz and Zactecauh. He begins with a brief genealogical table of the four sub-tribes of the Cakchiquels (Secs. 1–3), and then relates their notions of the creation of man at one of the mythical cities of Tulan, in the distant west (4, 5). Having been subjected to onerous burdens in Tulan, they determine to leave it, and are advised to go by their oracles (6–14).

They cross the sea, proceeding toward the east, and arrive at a land inhabited by the Nonoualcats, an Aztec people (15–17). Their first action is formally to choose Gagavitz and Zactecauh as their joint rulers (18–19), and under their leadership they proceed to attack the Nonoualcats. After a severe conflict the Cakchiquels are defeated, and are obliged to seek safety in further wanderings. At length they reach localities in Guatemala (20). At this point an episode is introduced of their encounter with the spirit of the forests, Zakiqoxol (21, 22).

They meet with various nations, some speaking a totally different language; others, as the Mams and Pokomams, dialects of their own. With the last mentioned they have serious conflicts (23–29). During one of their journeys, Zactecauh is killed by falling down a ravine (30). An episode here relates the traditional origin of one of their festivals, that in honor of Gagxanul, "the uncoverer of the fire" (31, 32).

Their first arrival at Lake Atitlan is noted (33), and the war that they waged with the Ikomags (34). Here an episode

describes the traditional origin of the festival of Tolgom (35–37). A peaceful division of the lake with the Tzutuhils is effected, and marriages take place between the tribes (38).

The Cakchiquels, Quiches and Akahals now settle permanently in their towns, and develop their civilization (39, 40). They meet with numerous hardships, as well as internal dissensions, the chief Baqahol at one time obtaining the leadership. They succeed in establishing, however, family life and a fixed religious worship, though in almost constant war with their neighbors (41–46).

Gagavitz, "he who came from Tulan," dies, and is followed by Cay Noh and Cay Batz (47). These acknowledge the supremacy of Tepeuh, the king of the Quiches, and are sent out by him to collect tribute from the various tribes. They are seduced and robbed by the Tzutuhils, and conceal themselves in a cave, out of fear of Tepeuh. He forgives them, however, and they continue in power until their death (49–59).

After this, a period of strife follows, and the names of four successive rulers are mentioned, but none of the occurrences of their reigns (60–66).

The narrative is resumed when Qikab, king of the Quiches, orders the Cakchiquels to settle at the town of Chiavar. He appoints, as their rulers, the warriors Huntoh and Vukubatz. A revolt agains Qikab, headed by his two sons, results in his defeat and death (67–81). During this revolt, a contest between the Cakchiquels takes place, the close of which finds the latter established in their final stronghold, the famous fortress of "Iximche on the Ratzamut" (82–85).

At the death of Huntoh and Vukubatz, they are succeeded

by Lahuh Ah and Oxlahuh Tzii, who carry on various wars, and especially defeat the Quiches in a general engagement, which is vividly described (86–93). They also conquer the Akahals, killing their king Ichal, and the Tzutuhils, with their king Caoke (94–98).

During their reign, a sanguinary insurrection occurred in Iximche, of such importance that the author adopts its date as the era from which to reckon all subsequent events (99–104). This date corresponded to the year 1496, A. D.(?)

The following years are marked by a series of unimportant wars, the outbreak of a destructive pestilence, and finally, in 1524, twenty-eight years after the Insurrection, by the arrival of the Spanish forces under Alvarado (105–144).

The later pages are taken up with an account of the struggles between the natives and the whites, until the latter had finally established their supremacy.

Remarks on the Printed Text.

In printing the MS. of Xahila, I have encountered certain difficulties which have been only partially surmounted. As the Cakchiquel, though a written, is not a printed tongue, there has no rule been established as to the separation of verbs and their pronominal subjects, of nouns and their possessive pronouns, of the elements of compound particles, of tense and mode signs, etc. In the MSS. the utmost laxity prevails in these respects, and they seem not to have been settled points in the orthography of the tongue. The frequent elisions and euphonic alterations observable in these compounds, prove that to the native mind they bore the value of a single word, as we are aware they did from a study of the structure of this

class of languages. I have, therefore, felt myself free to exercise in the printed page nearly the same freedom which I find in the MS. At first, this will prove somewhat puzzling to the student of the original, but in a little while he will come to recognize the radical from its augment without difficulty.

Another trouble has been the punctuation. In the original this consists principally of dashes and commas, often quite capriciously distributed. Here also, I have been lax in reducing the text to the requirements of modern standards, and have left much latitude to the reader to arrange it for himself.

Capital letters are not often used in the original to distinguish proper names, and as the text has been set up from a close copy of the first text, some irregularities in this respect also must be anticipated.

The paragraphs numbered in the text are distinctly marked in the original, but are not numbered there. The numerals have been added for convenience of reference.

THE ANNALS

OF

THE CAKCHIQUELS.

BY

A MEMBER OF THE XAHILA FAMILY.

1. VAE XTINUꞑIBAH HALAL QUITZIH HE NABEY

Ka tata ka mama, heri xeboço vinak oher mahaniok ti laƐabex vae huyu taƐah ; ꞑa ruyon ok umul ꞑiquin ꞑoh, que cha, ha ok ki xquilaƐabeh huyu taƐah he ꞑa ka tata ka mama, yx nuꞑahol, pa Tulan.

2. Xtinuꞑibah ꞑa quitzih ri ki he nabey ka tata ka mama ƐaƐavitz rubi, Çactecauh ru bi hunchic, he ꞑoh quitzih que cha ꞑa ꞑhaka palouh xoh pevi, pa Tulan ru bi huyu, xoh alax xoh ꞑaholax vi pe ruma ka tee, ka tata, yxkaꞑahol, quecha ri oher tata mama, ƐaƐavitz, Çactecauh qui bi, ri ki xepe pa Tulan he cay chi achij heri xoh boço, oh Xahila.

3. Vaꞑa quibi ru hay ru chinamitee Ɛekaꞑuch, BaꞑahoIa, Cibakihay. 1. ꞑatun ꞑhutiah qui bi xeboço BaꞑahoIa. 1. Tzanat ƐuƐuchom quibi xeboço Ɛekaꞑuchij ; Daqui ahauh ꞑhahom ahauh xeboço Cibakihayi, xaoh cahi chi chinamit ok xohpe pa Tulan, ri oh Cakchiquel vinak, yxkaꞑahol, quecha.—ꞑa xꞑamar ꞑa vave ri Caveki Totomay Xurcah qui bi xeboço.—Xavi ꞑa xꞑamar vave ri Ahquehayi, Loch, Xet, quibi, xeboço ;—xavi ꞑa xꞑam ri ahPak, Telom, ꞑoxahil, ꞑobakil quibi xeboço ; quere navipe ri IkomaƐi, xavi ꞑa xꞑamar ; heꞑa cah ꞑhob ri ꞑa xeꞑamar vave he amaƐ.

1. Here I am going to write a few of the sayings of our earliest fathers and ancestors, those who begot men of old, before the hills and plains here were inhabited; then only rabbits and birds were here, they say, when they took possession of the hills and plains, they, our fathers and ancestors from Tulan, oh my children.

2. And I shall write the sayings of our earliest fathers and ancestors, Gagavitz the name of one, Zactecauh the name of the other; and these are the sayings they spake as we came from the other side of the sea, from the land of Tulan, where we were brought forth and begotten by our mothers and our fathers, oh my children, as said of old the fathers, the ancestors, Gagavitz and Zactecauh by name, the two heroes who came from Tulan and begot us, the Xahila.

3. These are the names of the houses and clans of Gekaquch, Bagahola and Cibakihay. 1. Qatun and Qhutiah by name, begat Bagahola. 2. Tzanat and Guguchom by name, begat those of Gekaquch. 3. The chief Daqui and the chief Ghahom begat those of Cibakihay. Thus we were four clans when we came from Tulan, we, the Cakchiquel people, as we are told, oh my children. Those of Cavek, Totomay and Xurcah by name, also married and begat; also those of Quehay, Loch and Xet by name, married and begat; those of Pak, Telom, Qoxahil and Qobakil by name, also married and begat; and also those of Ykomag married; and these four divisions which thus married are the tribes so-called.

4. He ɉa ɉoh quitzih ri ƐaƐavitz, Çactecauh xe re ɉaki ru xe quitzih vae quecha ɉari ƐaƐavitz Çactecauh: Cahi xpe vi vinak pa Tulan; chi relebal Ɛih, hun Tullan: hun chi ɉa chi Xibalbay, hun ɉa chu kahibal Ɛih chi ri ɉa xoh pevi chukahibal Ɛih, hun chi vi ɉa chi ɉabovil. QuereɉaƐa cahi vi Tullan ri yxkaɉahol, quecha; chu kahibal ɉa Ɛih xoh pa vi Tullan, ɉhaɉa palouh; ɉaɉo viri Tullan chiriɉa xohalax vi ul xoh ɉaholax vipe ruma ruma ka tee ka tata quecha.

5. Tan ɉa talax ri chay abah, ruma raxa Xibalbay Ɛana Xibalbay, tanɉati ɉ,ak vinak ruma ɉ,akol bitol; tzukul richin ri chay abah ok xɉ,ak ri vinak pan pokon ɉa xutzin vinak, xtiho chee, xtiho ɉa xaki ruyon uleuh xrah oc; mani ɉa xɉhao, mani xbiyin, mani ɉa ru quiquel ru tiohil xux, quecha e nabey ka tata ka mama, yxnuɉahol; mani ɉa xcanay rixoc, ɉarunah ɉa xcanay rixoc: xae chay chi chicop etamayon ɉo vi ri echa pam Paxil ru bi huyu ɉovi hari chicop Utiuh, Koch qui bi. XaɉaƐa pa rachak xcanay vi, tok xcamiçax ɉa ri chicop utiuh xpoɉhel chupam ri yxim tan ɉa tibe canox yoƐbal richin ruma chicop tiuh tiuh rubi, ɉa chupam palouh xpe vi ruma tiuh tiuh ru quiquel tixli cumatz xoc xyoƐbex richin ri yxim: xɉ,akbex richin ru tiohil vinak ruma ɉ,akol bitol ɉa ha ki etamayom ri ɉ,akol bitol alom ɉaholom he xe ɉ,ako vinak ɉ,ak que cha xutzin ɉa vinak ɉ,ak, oxlahuh achij, cahlahuh ɉa ixok xux; xɉohe ruvi, ɉate ɉa ok xeɉhao xebiyin, xɉohe qui quiquel qui tiohil. XeɉuluɉuƐ xin ɉa he ɉa cay ri xhayil hun xux. QuereɉaƐa xlaƐo vi vinak ri quecha oher vinak, yxkaɉahol; xemealan xeɉaholan ɉa ri he nabey vinak. QuereɉaƐa ru banic vinak rij, quere navipe rubanic chay abah ri

4. These are the sayings of Gagavitz and Zactecauh, and these are the very words which Gagavitz and Zactecauh spoke: "Four men came from Tulan; at the sunrise is one Tullan, and one is at Xibalbay, and one is at the sunset; and we came from this one at the sunset; and one is where is God. Therefore there are four Tulans, they say, oh our sons; from the sunsetting we came, from Tullan, from beyond the sea; and it was at Tullan that arriving we were brought forth, coming we were produced, by our mothers and our fathers, as they say.

5. "And now is brought forth the Obsidian Stone by the precious Xibalbay, the glorious Xibalbay, and man is made by the Maker, the Creator; the Obsidian Stone was his sustainer, when man was made in misery, and when man was formed; he was fed with wood, he was fed with leaves; he wished only the earth; he could not speak, he could not walk; he had no blood, he had no flesh; so say our fathers, our ancestors, oh you my sons. Nothing was found to feed him; at length something was found to feed him. Two brutes knew that there was food in the place called Paxil, where these brutes were, the Coyote and the Crow by name. Even in the refuse of maize it was found, when the brute Coyote was killed as he was separating his maize, and was searching for bread to knead, (killed) by the brute Tiuh Tiuh by name; and the blood of the serpent and the tapir was brought from within the sea by means of Tiuh Tiuh, with which the maize was to be kneaded; the flesh of man was formed of it by the Maker, the Creator; and well did they, the Maker and the Creator, know him who was born, him who was begotten; they made man as he was made, they formed man as they made him, so they tell. There were thirteen men, fourteen women; they talked, they walked, they had blood, they had flesh. They married, and one had two wives. Therefore the race copulated, this race of old, as they tell, oh our sons. They brought forth daughters, they brought forth sons, those first men. Thus men were made, and thus the Obsidian Stone was made, for the enclosure of Tullan; thus we

ɉapal ɉa ruchi ri Tullan, xoh pe vi xahun chi çoɉ ɉapibal ru chij ri Tullan xoh alax vi ul xoh ɉaholax vipe, xya vipe ri kikan chi Ɛekumchi aƐa, yx kaɉahol; xecha can ri ƐaƐavitz, Çactecauh, yxnuɉahol, xaɉa mani xquimeztah ru tzihoxic. He ɉiyaley chi e ka mama; ɉoh quitzih oher takchibal ɉa quichin vae.

6. Tok xoh pixabax ɉa pe ruma ka tee ka tata oxlahu ɉhob ɉa vukamaƐ oxlahu ɉhob ɉa ahlabal ok xohpe pa Tullan chi Ɛekum chi aƐa ok xya pe ri kikan, tok xuɉam rikan vuk amaƐ ahlabal, xoh chole na chu xocou ɉa Tullan xɉohe viri vuk amaƐ: chirikiƐa ɉa Tullan xɉohe viri xcholevi ahlabal. Nabey na xuɉam rikan vuk amaƐ, ɉate ɉa xuɉam chic rikan ahlabal. XaɉaruyonxitpuakƐuƐuraxon ɉubul chactit ruɉin ɉa ɉibanic ɉotonic, qui yanic xul, bix, ɉhol Ɛih, may Ɛih, pek cacouh, xa ruyon Ɛinomal xrikah pe pa Tullan aɉa ri ahlabal xa ruyon ɉha pocob xa çeteçic chee xa Ɛiom ah rikan ok xpe pa Tulla.

7. Tok xpixa ɉa ka tee ka tata xcha: ɉa ohix ɉa, yxnuɉahol, yxnumeal, ree yvikan ree ɉa y tzukuh yƐohee; xucheex ɉari chay abah: ohix ɉa ti vi la y huyubal y taƐahal ɉa chila ɉa ɉhaka palouh ɉoh vi y huyubal y taƐahal, yxnuɉahol, ɉa chila ɉa tiça vi ruvach. Ree yvikan mixuyael, y Ɛinomal y vahauarem, xeucheex ɉa ri oxlahu ɉhob vukamaƐ, oxlahu ɉhob ahlabal, ok xyape ri miɉhbal quichin ri chee abah, xqui kahpe pa Tullan Xibalbay ɉa xyaope ri chee abah, chikichin que cha ri he nabey ka tata ka mama, ri ƐaƐavitz Çactecauh: he ki xe ykan pe, he navipe ki ɉo quitzih.

came to where the Zotzils were at the gates of Tullan; arriving we were born, coming we were produced, coming we gave the tribute, in the darkness, in the night, oh our sons." Thus spoke Gagavitz and Zactecauh, oh my sons, and what they said has not been forgotten. They are our great ancestors; these are the words with which they encouraged us of old.

6. Then we were ordered to come by our mothers and fathers, we the thirteen divisions and the seven tribes, the thirteen divisions of warriors; and we came to Tulan in the darkness and the night, and coming gave our tribute; they took tribute from the warriors of the seven tribes; they were drawn up in order on the left of Tulan where were the people of the seven tribes; on the right-hand of Tulan were arranged the warriors. First the tribute was taken from the seven tribes, next the tribute was taken from the warriors. But it was only jade and silver, and green feathers worked and sewed together, together with articles painted and articles sculptured, and for gifts, flutes, songs, astrological calendars and reckoning calendars, fine and common cacao; only such riches were paid in Tulan, and the only riches the warriors bore from Tulan were their bows, their bucklers and their rounded shields.

7. Then to our mothers and fathers it was commanded and said: "You, my sons, you, my daughters, these are your burdens which you shall sustain and maintain." So spoke the Obsidian Stone. "There are your hills and plains; there, beyond the ocean, are your hills and plains, oh you my sons, there it is that you shall lift up your faces. These are the burdens which I shall give you, your riches, your majesty;" thus it was said to the thirteen divisions, the seven tribes, to the thirteen divisions of warriors, and then was given them the wood and stone which deceive; as they descended from Tulan and Xibalbay, were given to them the wood and stone (idols), as related those our first fathers and ancestors Gagavitz and Zactecauh. These, in truth, were their burdens, and these were their very words.

8. Vuk amaɛ ɉa nabey xpeul pa Tullan, que cha, ɉa xambey xohpe oh ahlabal ru ɉamom chi ɉa rikan ronohel vuk amaɛ ahlabal tok xhak ɉa ru chi Tullan.

9. Ha ɉa ɉutuhile ri nabey vuk amaɛ ok xpe pa Tulan xeɉiz nape ri vuk amaɛ ɉateɉa ok xoh pe oh ahlabal, que cha.—Xcha ɉa pe ri ka tee ka tata, ok xoh pixabax pe: ohix ɉa, yx numeal, yx nuɉahol, xtinyael y ɛinomal yvahauarem, xtinyael y ɛaɛal, y tepeval, yxmuh, yxɉaɛalibal; harumari xti vikah ree, çeteçic chee, ɛiomah ɉhaa, pocob, ɉuɉum, çahcab. Vueta ɉa mixivikah xit, puak, ɛuɛ raxom, vueta ɉa xtivikah ɉibanic, ɉotonic, ɉhol ɛih, may ɛih, xul, bix, bix yeɛetah rumal, xaviɉa yvichin ree mixrikah vuk amaɛ chila ti ɉam vi; yx quixi chi nan, yx quix çao ruvach; mani cahauarem mix nuyael, haɉari xtivikah; kitzih nim ruɛih; mani quix yeɛetah vi; haɉa quix nimar vi, ree çeteçic chee ɛiomah, mani quix var, quix ɉhacatah vi, yx numeal, yx nuɉahol, xtinyael yvahauarem, yx oxlahuh chi ahpopo tihunamah; ɉa yɉha, ypocob, yvahauarem, y ɛaɛal, ytepeval, y muh, y ɛalibal, ree ɉa y nabey ale; xucheex ri Qeche vinak ok xpeul oxlahu ɉhob chi ahlabal pa Tullan. Ha ɉa nabey xpe Qeche vinak; xaɉa ɉholloh tacaxepeval rikan ɉeche vinak: ok xpeul rachbilam hetak ɉa ru hay ru chinamit ru ɛaramaɛ ri hutak ɉhob chi ahlabal tok xpeul pa Tullan ok xɉiz ɉa pe ronohel.

10. Xpe Rabinale, xpe ÇoɉiI vinak—xpe Tukuchee—xpe Tuhalahay—Vuchabahay—AhɉhumiIahay—xpe chiç Lamaɛi—Cumatz—xpe chic Akahal vinak.—Ah

8. They say that the seven tribes arrived first at Tulan, and we the warriors followed, having taken up the tributes of all the seven tribes when the gate of Tulan was opened.

9. The Tzutuhils were the first of the seven tribes who finished coming to Tulan, and then we the warriors came, as they say. Then it was said to our fathers and mothers, then we were commanded: "Oh, you, you my daughters, you my sons, I shall give you your riches, your majesty, I shall give you your distinction, your sovereignty, your canopy, your royal throne; because you have carried the rounded shield as your riches, the bow, the buckler, the feathers, the war paint. If you have paid as tribute jade, silver, feather stuffs, if you have paid articles painted, articles sculptured, astrological calendars, reckoning calendars, flute songs, songs hated of you because the seven tribes paid this tribute, yet you shall in turn take it, you shall receive more than others, you shall lift up your face. I shall not give you their sovereignty, of which you have borne the burden; truly their fortune is great; do not hate them; also do you be great, with wealth of rounded shields. Sleep not, sit not, my daughters, my sons, I will give you the power, to you the seven rulers, in equal shares, and your bows, your bucklers, your majesty, your power, your sovereignty, your canopy, your royal seat; these are your first treasures." Thus it was spoken to the Quiche men, when the thirteen divisions of warriors arrived at Tulan. And first came the Quiche men; they acquitted themselves of their tribute in the first month; then arrived their companions one after another, by their families, their clans, their tribes, their divisions, in sequence, and the warriors, until the whole of them had finished arriving in Tulan.

10. Those of Rabinal came, the Zotzil men came, the Tukuchee came, the Tuhalahay, the Vuchabahay, the Ahqhumilahay, the Lamagi came, the Cumatz, the men

Tucuru xquiz, yape ronohel ri. Tok xpe chi ɉari oxlahuh chi ahlabal ri oh Bacah Pokoh, Bacah Xahil: hun xnabeyah, hunɉa x xambeyah chikichin ri oh ru nabey Bacah, Bacah Pok ɉa nabey xpe, oh ɉa xambey xoh pe ri oh Bacah Xahil, que cha ri e ka tata, ka mama, yxkaɉahol. Xmier ok ɉa ti pe vuk amaƐ xmier ok ɉa ti tiquer rupetic ahlabal.—Tok xohpe ɉa oh Cakchequel vinak, kitzih vi chi xambey chic xoh peul pa Tullan, mani hunchic ɉo can ok xoh pe, que cha ri ƐaƐavitz, Çactecauh, xoh pixabax chi pe: He ree ahay a chinamit he, que ucheex ɉari Ɛekaɉuch, BaɉahoI, Cibakihay. Ree ɉa yvahpop he, hun ahpop, hun ɉa ahpoɉamahay, chiquichin ree xeucheex ɉa ri Ɛekaɉuch, BaɉahoI, Cibakihay. Yx ɉa quixalan, quixɉaholan, quichin yxquixɉulu, yvahpop, xeucheex. QuereɉaI he tee, he nam vi ri. HaɉaI nabey, haɉa nabey xpe ri Cibakihay ok xpe ɉari BaɉahoI, xpe chi ɉa Ɛekaɉuch nabey xepe chinamit.

11. ɉateɉa ok xoh pe oh ahpop tok xoh pixabax chiɉa pe ruma katee ka tata: ohix ɉa, yxnumeal, yxnuɉahol, mixebe a hay a chinamit. Maqui xaquere xcat xambeyah, atɉhipil al; kitzih nim a Ɛih tux re ɉa a tzuku hee xucheex pe ri chee abah Belehe Toh ru bi; ri abah Huntihax chi ɉa ru bi hunchic, huhunti vikah xoh ucheex pe, quecha.

12. Re ɉa ti voqueçah e ɉha, pocob, achcayupil, ɉuɉum, çahcab rach yaic ɉaperi Ɛavonon, Ɛaçital, xoƐol, Ɛekal, hab, çuɉ, moyeuh, ok xoh pixabax pe ree: kitzih nim xtivikah; mani quix var vi, quix ɉhacatah vi, mani quix yeƐetah vi, yxnuɉahol, ha quix ƐaƐar quix tepevar vi, hati ɉohe vi y vux la ree çeteçic chee Ɛiomah, ɉha,

of Akahal came, the Tucuru ended it; and thus all are given. After that came thirteen warriors, we the Bacah Pokoh, and the Bacah Xahil; one of us went first, and one followed after; the first Bacah was Bacah Pok, who went first, and we followed after, we the Bacah Xahil, as was said by our first fathers, our ancestors, oh you our sons. Already the seven villages had come, and some time after began the coming of the warriors.—Then we came, we the Cakchiquel men. Truly, we were the last, as we arrived at Tulan, and there was not another remaining when we came, as said Gagavitz and Zactecauh; we were ordered to come thus: "These are your houses, these your clans;" they said to Gekaquch, Baqahol, and Cibakihay: "These are your head chiefs, even one head chief, and one official messenger;" thus they said to Gekaquch, Baqahol, and Cibakihay. "Bring forth daughters, bring forth sons, marry one another, ye rulers," said they. Therefore those were mothers and ancestors. But the first, the first came the Cibakihay, then came the Baqahol, and then came the Gekaquch, the first clans.

11. Thus, therefore, came we, the rulers, and then we were ordered by our mothers and fathers: "Go, my daughters, go, my sons, your houses, your clans, have departed. Not thus shalt thou always follow, thou, the youngest son; truly, great shall be thy fortune, and thou shalt be maintained, as is said by the idols called, the one, Belehe Toh, the other Hun Tihax, to whom we say each pays tribute," as is related.

12. Then they put on their bows, their shields, their lances, their feathers, and their paint, given (as a defence) against the bugs, the dirt, the boding owls, the blackness, the rain, the fogs, the clouds; then we were commanded: "Great shall be your burden; sleep not, sit not, be not cast down, you, my sons; you shall be rich, you shall be powerful; let your rounded shields be your riches, your bows, your bucklers. If you have given as tribute jade, silver, feather work, hated songs, on that account they

pocob. Vuetah mixi vikah ree xit, puak, ƹuƹuraxom, bix yeƹetah, ruma xavi ɉa y vichin tux, yxquix i chi nan, quix çao ru vach: ri xit, puak, ƹuƹuraxom, ɉibanic, ɉotonic, ronohel ri mix rikah vuk amaƹ, ɉa chila ɉa xtiçavi ru vach chi huyubal, ti vulaah ronohel, ti ça ɉa ru vach ri y ɉha, y pocob, hun nabeyal hunɉa ɉhipilal chivichin, yx oxlahuh chi ahlabal, yxɉa oxlahuh chi ahaua, chi yx ahpop ti hunamah y ɉha y pocob mixnuyael. Cani ca tibe y ça ru vach ree y vikan y ɉha y pocob; ɉohun labal chila chi relebal ƹih, Çuyva rubi; chi ri ɉa tibe y tihavi y ɉha y pocob ree mixnuyael, vhix ɉa, yxnuɉahol; xohucheex ɉape okxoh pe pa Tullan, xmier ok ɉa tipe vuk amaƹ ahlabal; ok xohpe ul pa Tullan, kitzih ɉa ti xibin ok xoh pe kachpetic ɉa ri ƹavonon ƹaçital, çuɉ, moyeuh, xoƹol, ƹekal, hab, ok xohpe ul pa Tullan.

13. Caniɉa chiri xtiquer vipe ri labalinic; xoƹ pe hun chicop chahalcivan ru bi chu chi Tullan, ok xohelpe pa Tullan; quix cam, quix çach, yn ylab, xcha ri chicop chi kichin; mani ɉa xkoqueçah? Xax avoƹebal vi ri tux, xoh cha can chire ri chicop, quecha.

14. Ok xoƹ chi ɉa hun chicop Tucur ru bi chacal pe chuvi caka chee, xɉhao pe chi ri: Yn ylab; xcha: Mani at kalab, xaɉoh tavaho, xucheex can tucur. Xavi ɉa e ɉoh qui çamahel ri xeyaope ri chee abah chikichin, quecha ka tata, ka mama oher. Ok xoƹ chi ɉa pe hun chicop chicah ɉanixt ru bi, xavi cha chic: Yn ylab, quixcam; xoh cha chire ri chicop, mani tabijh xaat retal çaƹih tux. Nabey cat oƹ oktel çaƹih, haok titan a hab, catoƹ; xoh cha can chire.

shall be given you; you shall receive more than others; you shall lift up your face; for jade, silver, painted articles, engraved articles, all the seven nations have paid as tribute; but there, in those hills you shall lift up your faces, there is a refuge for all of you, there you shall lift up your faces, your bows, your bucklers. One shall be your first chief, and one his junior, of you the thirteen warriors, you the thirteen princes, you the thirteen equal chiefs, to whom I shall give the bows and bucklers. Soon you shall lift up your face and have your burden, your bows and bucklers; there is war there toward the east, at the place called Zuyva; there you shall go, there is the place for your bucklers which I shall give you, you indeed, you my sons." So it was spoken to us when we came to Tullan, before the warriors of the seven villages; and when we arrived at Tullan, truly our coming was terrifying, with our accompaniments against the bugs, the dirt, the clouds, the fogs, the mud, the darkness, the rain, when we entered Tulan.

13. And soon the divination began with them. A bird called "the guard of the ravine," began to complain within the gate of Tulan, as we were going forth from Tulan. "You shall die, you shall be lost, I am your portent," said this brute to us. "Do you not believe me? Truly your state shall be a sad one." Thus spake to us this brute, as is related.

14. Then another bird called "the owl," seated on a red tree, complained and said thus: "I am your portent," he said. "You are not our portent, although you would like to be," we answered this owl. Such were the messengers who gave them their idols, said our fathers, our ancestors of old. Then another bird called the parroquet complained in the sky, and said: "I am your portent; ye shall die." But we said to the brute, "Do not speak thus; you are but the sign of spring. You wail first when it is spring; when the rain ceases, you wail." Thus we spoke to him.

15. Ok xoh ul ɉa chu chi palouh. Xaɉa eɉoh chi ri xaɉa e mulan conohel amaɛ ahlabal chi palouh; ok xekil xatak ɉiçinak quiɉux. Mani tan ti qui ɉovibeh pe, mani tucheex yɉovem pe chuvi palouh, xecha ɉa ri conohel ahlabal vuk amaɛ chikichin; chinak koh u cheen, chinak tikiɉovibeh, at kachaɛ, xa at chic at koyobem, xecha conohel. Xoh cha ɉa chique: Yx quixbe, chijl, yx kanabeyal; chinak tik iɉovibeh, oh an vae, konohel xoh cha, ɉateɉa xe cha chic conohel: ta hoyevah kavach, atkachaɛ, xa vipe koteɛe vave chu chiya palouh, mahatikil ka huyubal ka taɛahal. Xape cani xkovar, xko ɉhacatah oh cay chial, oh ru vi oh ru holom oh runabey ahlabal vuk amaɛ, at nu chaɛ, vueta xko yɉo cani tikaɉet ru vach kikan mix yape rumal ka tee ka tata, at nuchaɛ. Xcha ɉari. Xeboço ɉechevinak, chikichin quecha ri ɉa mama ɛaɛavitz, Çactecauh; xoh cha ɉa chique: katiha na, yx ka nimal; maxa vi pe xkoɉohe xkoteɛe vave chuchij palouh, maqui pe mahatikil ka huyubal ɉoh ɉa tucheex xtiɉet, yxahlabal, yx vuk amaɛ, xkahiɉo vacami, xoh cha. Cani ɉa xe quicot conohel.

16. Xaɉa hun chi caka chee ka ɉhamey ok xoh pe xiɉo kaɉamape chu chi Tullan, quereɉa ka binaam vi Cakchiquel vinak ri, yxkaɉahol, quecha can ri ɛaɛavitz, Çactecauh. Xaɉa ru xe ka ɉhamey xutoɛbeh oc çanayi chupam palouh; caniɉa xɉok pi tah palouh ruma çanayi, haxi ɉatzin viri cakachee xkaɉampe chu chii Tullan. Xa chuvi cholo chic çanayi xoh iɉo vipe; haok xɛahar can ru xe palouh ru vi palouh. Cani ɉa xequicot conohel, ok xɉiɉet çanayi chupam palouh, cani ɉa xepixaban quij, ɉa chi la ko oyobem vi ki, chuvi nabey huyu, chiri komolo viki, xe cha, xaviɉa xere ka cholanem ok xohpe pa Tullan.

15. Then we arrived at the sea coast. There were gathered together the warriors of all the seven villages at the sea. A great number perished, devoured by sorrow. "There is no means of passing, nor is it told of any one who has passed the sea," said all the warriors of the seven villages. "Who can, who will find means to pass the sea? In thee alone, my brother, in thee alone have we hope," said they all. We said to them, "You may go on; you may be first. Who will find the means of crossing, while we are here?" All of us spoke thus, and then all of them said: "Have pity on us, our brother, since we are all stretched on the shore of the ocean without seeing our hills and plains. As soon as we were asleep, we were conquered, we the two oldest sons, we the chiefs and guides of the warriors of the seven villages, oh my brother. Would that we had passed, and could see the burdens given us by our mothers and fathers, oh my brother!" So they spoke. At that time the Quiche nation had increased. Our ancestors, Gagavitz and Zactecauh, said: "We said to them, 'we suffer also, our brother, we do not live stretched out on the shore of the ocean, where we cannot see our mountains where they are, as you say, oh you warriors, you people of the seven villages. We shall pass over at once. Thus we spoke; and soon all of them rejoiced.'"

16. Now there was a red tree, our staff, which we had taken in passing from the gate of Tulan, and therefore we are called the Cakchiquel people, oh our sons, said Gagavitz and Zactecauh. The root of this, our staff, was pushed into the sand of the sea, and soon the sea was separated from the sand, and for this the red tree served which we brought from Tulan. Soon the sand was as a line, and we passed out; it became wide above the sea and below the sea. Then all rejoiced, when they saw sand in the sea, and many counseled together. "There indeed is our hope, we must gather together on these first lands," they said; "here only can we arrange ourselves since leaving Tulan."

17. Xebokotah ɉa pe xey ɉope chuvi çanayi xaviɉa que re xambey xohpe chic chi palouh, xohel ɉape chuchij ya. Xe ɉa cani xu xibih ri vuk amaƐ ronohel; quere xubijh ahlabal ronohel, ok xe cha ɉa ri vuk amaƐ: Xere an kikan ree mixiɉet; miɉa xka çaruvach yvukin, yxahaua, yx ahlabal, maqui xkobe yvuɉin relebal Ɛih, xati ka canoh can ka huyubal ka taƐahal, xere kikan ree mixiɉet ƐuƐ, raxom, ɉubul, xe cha ri vuk amaƐ xe pixa: Utzan, xeucheex, ɉa vuk amaƐ xutzin ɉa qui poponic. Ok xepe ɉa chuvi huyu Deoçacvancu; xpe ɉa ronohel xeul chiɉa chuvi hunchic huyu, Meahauh rubi. Chiri xemolo chivri quij, xeel chi ɉa chiri chu vi Meahauh, xeapon chic chuvi huyu Valval Xucxuc ru bi xeuxlan chivi; xemolo chi na quij xeel chi ri xe apon chica chuvi huyu Tapcu Oloman ru bi.

18. Xemolo chiɉa qui conohel chi ri xoh popon chi vi ɉa chi ri, que cha ɉa ri ka tata ka mama ƐaƐavitz, Çactecauh, ɉa chiri ɉa xoh vi ko viel ki, chi ri navipe xkaquir vi kikan. Xcha ɉa ri ahlabal ronohel: Chinak ti kaban xere kavach vae oh ah chay, oh ah ɉam, oh çaol ru vach kikan, at kachaƐ kanimal, xecha ɉa chikichin. Xoh chaɉa chique: Mian xnakahar kalabal xaka vika kij, xaka cauh kij, ko ɉuɉumah, kaquira kikan. ɉoh na vipe kikan, xpage ruma ka tee, ka tata, ko ɉuɉumah, yn yn etamayom. Xoh cha chique, ok xkaquir ɉa kikan, ohoh ɉo kikan, ri ɉuɉum, çahcab, ɉha, pocob, achcayupil.

19. Xkaɉutɉavi koh ri chiquivach conohel, oh nabey xoh vikokij, chi ɉha, chi pocob, chi achcayupil, chi ɉuɉum, chi çahcab, xvikan ɉa ronohel, xoh cha ɉa chiquichin: Coan chivichin, yx kachaƐ, yxkanimal, kitzih

17. They rushed forth and passed across the sand, and following one another we came to the shore of the sea, and we arrived at the edge of the water. Then all the seven villages began to fear, and all the warriors spoke, and then the seven tribes spoke: "Do you not see our burdens? Yet it is not long since we lifted up our faces with you, ye rulers, ye warriors; did we not come from the sun rising with you, that we might seek our hills and valleys? Have you not seen the burden, the green feathers, the garlands?" So spake the seven tribes, and commanded and said, "It is well," and the seven tribes took counsel what to do. Afterwards they went on to the place Deoçacvancu; and then they all went on to another place called Meahauh. There many gathered together; having thus arrived at Meahauh, they thence departed for the place called Valval Xucxuc, and there they rested. There many gathered together, and departing they arrived at the place called Tapcu Oloman.

18. Then all gathered together there, and we took counsel there, said our fathers and ancestors, Gagavitz and Zactecauh; and it was after we had arrived there that we first unloosed our burdens. All the warriors said: "Whom shall we make to be our head, we the masters of arms, the masters of booty, the assigners of tribute, oh thou, our younger brother, and thou, our older brother?" So said they to us. Then we said to them: "It is but a little while that we looked to make war, and already we are prepared, our standards are ready, our burdens are loosed; they are the burdens which were given us by our mothers and fathers; here are our standards; I, I am the Sage." Thus we spoke when we unloosed our burden, our loads of maize, our standards, our paints, bows, shields, and double-headed lances.

19. Thus we showed ourselves before the face of all; first we adorned ourselves with our bows, our shields, our two-headed lances, our feathers, our paints; we put them all on, and we said to them, "On with you, you our younger brothers, you our elder brothers, truly this

vi chitan ƹal ahlabal xtikoquibeh, xtikatih vi ka ɉhaa, ka pocob. Xahala chic xatakobe, ti ɉama kabey, xoh cha chique. Maqui xcaho ɉamoh bey, xecha, ta ɉama ka bey, at kachaƹ, at etamayom, xecha chike. Oh ɉa xoh ɉamo bey xoh cha chiɉa chique. Xavi vave komolo chivikij, xoh be ɉa ok xkaɉul vachih ɉa hu ɉhob labal, Ah Nonovalcat, Ah Xulpiti qui bi. He ɉoh chuchi palouh, pa hucu e ɉoh vi.

20. Kitzih ti xibin que ɉhabin, quetzalo, hucumah ɉa xepax kumari, xetzalo chipe ɉhakap pahucu; ok xe paxin Ah Nonovalcat, Ah Xulpiti, xecha chiɉa conohel ahlabal: Chinak ti kiɉovibeh chuvi palouh, at kachaƹ, xecha. Xoh cha chiɉa: chique hucu tikiɉovibeh mahatikil kalabal. Xaviɉa pa qui hucu Ah Nonovalcat xohoc vi, ok xohbe relebal ƹih, haɉaok xohoc apon. Kitzih tixibin chi tinamit, chi hay ɉovi Ah Çuyva, chila relebal ɉih, xoh ocnaek ɉa apon tzamhay, quere bila xbe katoƹo, ok xohoc apon, kitzih ti xibin ok xpeul chucohol hay, kitzih tibirbot, xpalah poklah ok xpeul, xtzalo cochoch, xtzalo ɉa quiɉij, caɉ, xtzalo conohel cavah, xahuyeƹ, xacayek xkaban ohxoh paxin ki ɉoh xbe chicah, ɉoh xkapan uleuh, ɉoh x xule xhote, chikichin konohel, haok xuɉut ru naval ru halebal. Ronohel ahlabal, huhunal, chiɉa xeul chuvi huyu Tapcu Oloman, pam pokon chic xoh molokij, chiri xoh ɉuɉumah viel, xoh vikon viel, yx kaɉahol, que cha ri ƹaƹavitz, Çactecauh. Tok xka ɉutubeh ɉa ki, ba xa colovi avi, xoh cha chi re Qeche vinak: Xaqui tohoh quihilil xibe chicah, xa chicah xbe nucolo vivi, xcha, quereɉa xubinaah vi Tohohil ri: xcha chiɉa Çoɉil vinak, xaxi ɉohe can chiri, xaxi colovi pa ru chij cakix, xcha;

war is certain, we must enter upon it, we must test our bows, our shields. It makes little difference which way we go; choose ye the road," said we to them. "It is not for us to choose the road," said they. "Choose thou the road, thou our younger brother, thou our teacher," said they to us. Then we chose the road, and we told it to them. All of us then gathered together, and soon we met face to face a party of warriors, called those of Nonovalcat and those of Xulpit. They were on the border of the ocean; they were there in their boats.

20. Truly it was fearful, the arrow-shooting and the fighting; but soon they were routed by us, and half the fighting was in the boats. When those of Nonovalcat and Xulpit had been routed, all the warriors spoke: "How shall we cross over the sea, our younger brother?" they asked. And we said to them: "We shall cross in the boats, while our battle is not yet known." Then we entered into the boats of those of Nonovalcat; when we came from the east then we entered them. Truly, it was fearful in the town and houses of those of Zuyva, there in the east; for when we entered at the furthest house, they could not understand how we had entered. Truly, it was fearful there among the houses; truly, the noise was great, the dust was oppressive; fighting was going on in the houses, fighting with the dogs, the wasps, fighting with all. One attack, two attacks we made, and we ourselves were routed, as truly they were in the air, they were in the earth, they ascended and they descended, everywhere against us, and thus they showed their magic and their sorcery. All the warriors, each one by himself, returned to the place, Tapcu Oloman; we gathered together in sadness, there where we had put on our feathers, where we had adorned ourselves, oh you our children, as was related by Gagavitz and Zactecauh. When we asked each other where our salvation was, it was said to us by the Quiche men: "As it thundered and resounded in the sky, truly in the sky must our salvation be;" so they said, and therefore the name Tohohil was given to them. The Zotzil nation said that really

quereɉa xubijnaah vi Cakix can ri. Xoh cha chiɉa oh Cakchiquel vinak: xa niɉah taƐah xnucol vivi, xaxi kapon uleuh; quereɉa xubinaah vi ChitaƐah ri, Ɛucumatz tucheex hunchic, xa paya xucol viri. Xcha chiɉa Tukuchee vinak, xaxi colovi ahcic chupam hun amaƐ, xcha: quereɉa xubinaah vi Ahcic amaƐri. Xcha chic Akahal vinak: xaxincol vi chumpam akah, xcha; quereɉa xubinaah vi Akalahayri. QuereɉA xebinaah vi conohel vi ɉiy chi; maqui xtivoqueçah xecolo vi quij; maqui naek xaka meztam, chirelebal Ɛih xbe oc vipe quibi conohel, ɉaxtoɉ ɉa xoh paxin vi ul ki, que cha ri ƐaƐavitz, Çactecauh. Xoh chaɉa oh ankatucu rupam ka huyubal, ka taƐabal: Mixbe ka tiha ka ɉha ka pocob, vue bala ɉo chivi kalabal, oh ɉa kacanoh ka huyubal ka taƐahal, xoh cha ɉa. Ok xoh paxin kij chuvi huyu, ok xoh pe ɉa konohel hutak ɉhob, chu bey xux, xa chi vi ha qui bey. Ok xetzolih chipe chuvi huyu Valval Xucxuc, xe yɉoɉape chuvi huyu Memehuyu, Tacna huyu ru bi, xeul chic chuvi Çakiteuh, ÇakiɉuvA, ru bi. Xeel chipe chuvi Meahauh Cutam chah, ɉa chilaɉa xebe tzolih chivipe chuvi huyu Çakihuyu Tepacuman ru bi; Tok xiɉo qui ɉeta qui huyubal, qui taƐahal; okxe yɉope chuvi huyu ToƐohil xçaker vi Qeche vinak. Xe iɉo chipe Pantzic, Paraxon xoh çaker vi, yxkaɉahol, que chaɉa ri henabey katata kamama ƐaƐavitz Çactecauh. HaɉAri huyu taƐah xeyɉo vi xemeho vi, maqui xtiɉiz kaƐahartiçah xananoh xkabijh, maquina xakameztam, kitzih vichi ɉiya huyu xoh iɉo vi, quecha ri oher katata kamama.

21. Ree chiɉa huyue xey ɉovi chuvi Popo abah, xeka chuvi Qhopiytzel, pa nima ɉoxom, xe nima chah, xeka chila mukulic ya molomic chee. Ok xilitah ɉa ri ɉoxahil,

there was salvation in the mouth of an ara, and so the name Cakix was given to them. We, the Cakchiquels, we said: "Truly, in the middle of the valley lies our salvation, entering there into the earth." Therefore the name was given, Chitagah. Another, who said salvation was in the water, was called Gucumatz. The Tukuche said salvation was in a town on high, so they were called Ahcicamag. The Akahals said, "We may be saved in a honeycomb," therefore they were called Akalahay. Thus all received their names. Do not believe, however, that many were saved. Do not forget that all these names came from the east. But the Evil One scattered us abroad, said Gagavitz and Zactecauh. Thus we spoke when we turned about in our hills and valleys: "We lately took up our bows and shields, if anywhere there was war; let us now seek our hills and valleys." Thus we spoke. Then we were scattered about in many places; then we all went forth, each division its own way, each family its own way. Then a return was made to the place Valval Xucxuc, and they passed on to the places called Meme and Tacna, and they arrived at the places called Zakiteuh and Zakiquva. They went on to Meahauh and Cutamchah, and there they turned about and came to the places called Zakihuyu and Tepacuman. Then it was they could see their own hills and vales; and they came to the place called Togohil, where the Quiche men made a beginning. As they returned to Pantzic and Paraxon, we made a beginning, oh you our children, as said our first fathers and ancestors, Gagavitz and Zactecauh. Such were the hills and vales through which we passed and turned about. "Let not the praise due us for these our words cease, nor let it be forgotten that truly to you we gave the places we passed over." Thus spoke of old our fathers and our ancestors.

21. These are the places over which they passed to Popoabah, whence they descended to Qhopiytzel, among the broken rocks, among the great trees; then they descended to Mukulicya (the hidden waters) and Molomic Chee (the stacked-up wood). There they met the Qoxahil

ɉobakil, rubij, Chiyol Chiabak ru bi huyu xilitah vi, xavi Bacah, xahun chi lol, ru halebal. Ok xilitah xɉutux ɉa: chinak catux, xucheex. Xcha ɉa ri ɉoxahil, ɉobakil: At ahauh, maqui quina camiçah, xa yn achaɛ animal, xa yn cachinak can ruma Bacah Pok, Bacah Xahil, xaquin ikan a tem a ɉhacat, at ahauh, xecha. Xecha chiɉa ri ɛaɛavitz Çactecauh: Maquian at nu hay nu chinamit catux. Kitzih vi chi at nuchaɛ, nunimal, xucheex ɉa; xaɉa cha ri e chinamital, xeucheex, heɉari Telom Cahibak quibi. Ok xel chiɉa chiri Chiyol Chiabak, xeçolochic rucamul cakan xeiɉo chucohol huyu boleh chiɛaɛ chi Hunahpu, chiriɉa xquiɉul vachih vi ruɉux huyu, chiɛaɛ Çakiɉoxol rubi; kitzih ɉiy ru camiçam vi Çakiɉoxol, kitzih tixibin tivachin, xa eleɛom, quecha.

22. Chiri ɉa chucohol huyu, chi ɛaɛ ruchahim vi quibey, ok xeel apon, tok xuban ɉa ri Çakiɉoxol: Chinak ri mak alabon oh ɉet, xecha ɉa. Ok xtak ɉari ɉoxahil ɉobakil, xbe ru ɉetalol ru halebal, xcha ɉa ok xul kitzih ti xibin ti vachin, xa naek hun maqui e ɉiy xcha, kaɉeta na, chinak tux bay xibih yviho, xecha ɛaɛavitz Çactecauh. Xucheex ɉa ok xɉet: chinak catux xcat ka camiçah, nak rumal tachahih bey, xucheex, xucheex ɉa. Xcha ɉa: Maqui quina camiçah, xavi vave ynɉovi, xa yn ru ɉux huyu. Xcha ok xɉutux ɉari roqueçam; xataya chuvichin ri avoqueçam. Ok xuyape ri roqueçam, halizm xahpota quiɉ, xahabi quiɉ, ru camiçabal Çakiɉoxol. Xere xucolbeh pe ri, xel ɉa chiri xekah apon xehuyu. Tok xemiɉh chiɉa ruma chee ruma ɉiquin, quere tiɉhao chee xcaɉaxah, xxuban chiɉa pe ɉiquin. Xecha ɉa, ok xcaɉaxah: Chinak ri

and the Qobakil, as they were named, at the places called Chiyol and Chiabak, there they met them, the only survivors of the Bacah, by their magic power. When they met them, they asked and said, "Who art thou?" Qoxahil and Qobakil answered: "O thou our lord, do not kill us; I am thy brother, thy elder brother. We two alone remain from the Bacah Pok and the Bacah Xahil. I am the servant of your throne, your sovereignty, O thou our lord." So spoke they. Then spoke Gagavitz and Zactecauh: "Thou art not of our house; thou art not of our tribe." But later it was said by the tribes: "Truly thou art our brother, our elder." They are those called Telom and Cakibak. When they went forth from Chiyol and Chiabak, twice they turned their steps and passed between the mountain ranges to the fire, to Hunahpu; and they met face to face in the spirit of the forest, the fire called Zakiqoxol. Truly, this Zakiqoxol kills many men. Truly, he is fearful, a robber, they say.

22. Going on, they arrived in the middle of the woods at a fire built by one guarding the road, and it was made by Zakiqoxol. "Who are these boys whom we see?" said he. Then were sent forward the Qoxahil and the Qobakil, with their mysterious vision and magical power; they spoke when they arrived. One of them spoke, not many [at once], as it was truly terrible to look upon, and he said: "Let us see what kind of a hideous mole are you?" So said Gagavitz and Zactecauh. Thus they spoke when they saw him, and they said: "Who art thou? We shall kill thee. Why is it that thou guardest the road here?" So they said and spoke thus. Then he said: "Do not kill me; I, who am here, I am the heart of the forest." Thus he spoke, and then asked that he might clothe himself. "They shall give to thee wherewith to clothe thyself" [said they]. Then they gave him wherewith to clothe himself, a change of garment, his blood-red cuirass, his blood-red shoes, the dying raiment of Zakiqoxol. By this means he saved himself, descending into the forest. Then there was a disturbance

ti kaɉaxah na, chinak tux, xecha. XaɉA hari chee rutunum ri, hari ti ki ɉiɉ, pa ɉechelah, haɉa ri balam ɉiquin xxuban, quereɉa xo vi can ru bi huyu ri ɉhitabal.

23. Xeel chiɉa chiri, xahun xtika yukuba vi ru bixic huyu vae, Beleh chi ƐaƐ, Beleh chi Hunahpu, Xeçuh, Xetocoy Xeuh, Xeamatal chij, ɉunun choy Xecucu huyu ɉunun huyu, Xiliviztan, Çumpancu, Tecpalan, Tepuztan, xekah ɉa apon ɉhol amaƐ, Çuquitan, kitzih ɉa yeuh que ɉhao, xa chicop etamayom qui ɉhabal; xachire chicop heri Loxpin, Qhupichin, qui bi, xkayot vi, xoh cha ɉa chique xoh apon: *vaya vaya ela opa.* Cani xe macamo ok xka ɉhabeh ri quiɉh bal chique ahɉholamaƐ, xacani xqui xibih quij, xa utz quitzil xoh apon.

24. Xeapon chiɉa chuvi huyu Memehuyu Tacnahuyu, rucamul cakan; maqui Ɛalah queɉhao, quere xae mem. Kitzih naek e utzilah vinak. Xaka ɉhal xoh miɉho, xoh yaloh chiri xketamah quiɉhabal. Quecha ɉa chikichin: At auh, mixatul, kuɉin, xaoh achaƐ animal, xata vave cat ɉohe vi kuɉin, quecha, xrah hameztah ri kaɉhabal, xax kabah chic kaɉux, ok xpeul cuɉin.

25. Ree chiɉa ɉhakap rubi huyue, xel chivi Çakiteuh Çakiqua, niɉah Çubinal, niɉah Chacachil, ɉulahauh, xba cah, niɉah Nimxor, niɉah Moinal, niɉah Carchah; xe iɉo ɉa pe ruɉin valil ɉahol ɉunun ɉahol: xeel chic ruɉin Mevac, Nacxit, kitzih chinima ahauh, ha ki ɉa rikan ri que chapbex ahaua ahpop, ahpopɉamahay. ha

among the trees, among the birds; one might hear the trees speak and the birds call. They said, when one listened: "What is this that we hear? Who is this?" said they. And the branches of the trees in the forest murmured, and the tigers and birds called one to another. Therefore that spot is called *Ghitibal*, "The Place of Disquiet."

23. They departed thence. Once for all we shall mention the names of these various places: Belehchigag, Belehchi Hunahpu, Xecuh, Xetocoy, Xeuh, Xeamatal Chii, Tzunun Choy, Mount Xecucu, Mount Tzunun, Xiliviztan, Zunpancu, Tecpalan, Tepuztan. They then descended to Cholamag and Zuchitan. Truly, the language there was difficult, and the barbarians alone knew to speak their language. We inquired only of the barbarians, Loxpin and Chupichin, and we said to them when we arrived: "*Vaya, vaya, ela, opa.*" They were surprised when we spoke their language to those of Cholamag, and many of them were frightened, but we received only good words.

24. They went to the places, Meme and Tacna, for the second time. They could not speak well, hence the name *Mem.* Truly, they were good people. They spoke to mock us, and we remained to learn their language. They said to us: "Thou our lord, remain with us; we are thy elder and younger brother; abide with us," said they. They wished us to forget our speech, but our heart was as a stone when we arrived with them.

25. These were also a part of the names of the places: they went to Zakiteuh and Zakiqua, the midst of Tubinal, the midst of Chacachil, Tzulahauh which reaches to the sky, the midst of Nuüxor, the midst of Moinal, the midst of Carchah. They passed over with the sons of Valil and the sons of Tzunun. They went forth from Merac and Nacxit. Truly this one (Nacxit) was a great lord, and the vassals who aided him to seize the sovereignty

roqueçam ri Orbal tzam ri tiquiyo ru bi ha ɉa ti Cinpual Taxuch. Kitzih loƐ chique ɉiz yɉovinak pe ronohel ahlabal chiri xe ucheex conohel ruma ahauh Nacxit: Xati hotoba can ree vapal abah toc chuvi vochoch, tin ya ɉa chivichin ree vahauarem, tiquiyo Çinpuval Taxuch, xe ucheex conohel ahlabal, xax mani vi ɉa xquiho abah chique, xavi ɉa xe ucheex chic, ɉateɉa xehotobaan can ri vapal abah, quereɉa xɉiz ruya vipe rahauarem vach Nacxit vi xepoo chiɉa chiri.

26. Ok xilitah chiɉari Ah Mimpokom Ah Raxɉhiɉh pa Çaktzuy rubi huyu, tantu çavi ruvach rikan ronohel Pokoma; tantiban xahoh, xman queh, xman ɉ̣iquin, raal ɉakol queh, xuɉ: tzara xaxere rikan Ah Raxɉhiɉh, Ah Minpokom ri, xa vuk amaƐ chinaht xɉ̣et vi. Ok xtak ɉa el ri chicop Çakbim, xbe ɉ̣eto quichin, xetak chi navipe ri ɉoxahil ɉobakil lol, ru halebal. Ok xpe ru ɉ̣eta, xe ucheex ɉa xebe: Oh yɉ̣eto naktux ri quixapon nakah, vue kalabal, xeucheex el. Xe ul ɉa he Ah Mukchee, mani xqui ɉut quij, maqui xquina xebe ɉ̣et. Xpe ɉa retal ruma Çakbin ru ɉaan Huntzuy tzara xul. Yn cheel xbe yɉ̣eta, xeucheex, kitzih nima ƐaƐal, nima xahoh tantiban, ɉiy ɉa chu ɉohlem, que cha xeul. Xe cha ɉari ƐaƐavitz Çactecauh, chiquichin rachbiyil; quix vikon, vue kalabal, quecha. Xevi ko ɉa quij, chi ɉha, chi pocob, he cautal xe be xeɉ̣et ɉa ruma Pokoma. Xa cani ru xibih ri Pokoma, xeel caniɉa xɉam cokotaxic.

27. Ok xeilitah ɉa ri e cay Loch rubi hun, Xet rubi rucam, ɉa chila xeilitah vi xe Cucuhuyu ɉ̣ununhuyu,

were themselves rulers and chieftains. He invested Orbaltzam, and said that his name should be Cinpual Taxuch. Truly he finished by making himself the most dear of all men to all the warriors by the words spoken to all by this lord Nacxit: "You have come to be the stone framework, the support of my house; I will give to you sovereignty, and give you Cinpuval Taxuch." So said he to all the warriors. "I have not placed the stones of the others," so said he to them. And thus they came to erect the stone framework. Therefore, Nacxit completed the appointment of a companion in the sovereignty, and they cried out aloud with joy.

26. Then they met those of Mimpokom and Raxchich, at the place called Tzaktzuy. They met all the subjects of the Pokomams. They dance their ballet, but it is without deers, without birds, without pheasants, without the trappers and their nets. The subjects of Raxchich and Mimpokon gather together; but the seven nations look on at a distance. They sent out the brute Zakbim as a spy; and on our side were summoned the Qoxahil and the Qobakil, magicians, enchanters. On their departure, they were told: "Let us see who are approaching, and if we are to fight." So it was said. Those of Mukchee arrived, but they were in no great number, nor had they come to spy out. The signal was given by Zakbin, while Huntzuy came into line. "Now I see them," they said. "This is really a wonderful thing, a wonderful dance they are making; there are many under the trees." So spoke they on arriving. Thus said Gagavitz and Zactecauh to their companions: "Let us take up our arms if we are to fight." Immediately all took up their bows and shields, and thus arrayed showed themselves to the Pokomams. At once terror struck the Pokomams, and ours rushed forth to seize them in their disorder.

27. Then they encountered the two, Loch and Xet by name; they encountered them there at the foot of the mountains Cucu and Tzunun. These said when they

que cha ɉa ok xeilitah: Maqui koh acamiçah, at ahauh, xa kohikan a tem a ɉhacat; xecha, halal oc quikan, xahuhun chi ɉhabitun cuɉaam; xe tzolih chipe, xquitzak chi can hun ru tzuyil, qui tzara chiri xepax vi, quereɉa xubinah vi huyu Tzaktzuy, ri retal xɉamvi Ahquehay, heri nabey qui tata qui mama xeboço Ahquehayi. Yncheel ruɉamic vue, quixcha, ɉohe rubi huyu. Xeɉam vi ri ɉhakap chinamit, yxkaɉahol, quere can kitzih he nabey ka tata ka mama xoh boz vi xoh vinakir vi, oh Cakchiquel vinak.

28. Ok xeɉulu chi ɉa qui chuvi huyu Oronic Cakhay, xul chic ronohel vuk amaƐ ahlabal. Xcha ɉari ƐaƐa-vitz, Çactecauh chirichin Qeche vinak: koh iɉo pa huyu konohel, ka ɉhaca ru Ɛih ronohel vuk amaƐ Tecpan, ka ɉumah chiqui ɉux; at catahilan can quivach, cat pa e can chuvi Cakay, yn ɉa quinoc chupam huyu Cakay, yn quiɉhaco quichin, ti ɉumah chi qui ɉux, chupam huyu ba ɉo vi ti ɉhacatah, baɉovi maqui ti ɉhacatah; xe cha ɉa, ok xcam quitzih, xɉoh pa Cakhay, ok xtiquer riɉovic ronohel, chiri ɉa chupam huyu xɉumax vi chi qui ɉux. Ok xuna ɉa ri ɉul ya, ɉul chahom, maqui xiɉo chupam huyu. Xcha: At ahau, xa tin ya queh cab chi vichin, yn ahqueh, yn ahcab quinux, maqui quin iɉo, xcha ri yuquite chahom. Quereɉa xrelahih vi queh cab, yuquite chahom ri. Xeel chi ɉa chiri xeyɉo chipe chuvi, TunacoɉiihƐahinak abah. ChiriɉaxquitihviquiɉhabitunLochXet,xacoɉihamquitun,quereɉa xubinaah vican huyu TunacoɉiihƐri.

were encountered, "Do not kill us, O thou our lord; we will be the servants of your throne, of your power." So they said, and entered at once as vassals, each one carrying the bows and drums. Going on, a return was made, and they were hindered by some calabash vines, and were ensnared and scattered. Therefore, that place was called Tzaktzuy, and the Ahquehay took it as their sign, that is, those first fathers and ancestors who brought forth the Ahquehay. This is why they took it, it is said, and such is the name of the place. They chose a portion of the tribe, oh you my children, and truly thus it was that our first fathers and ancestors brought us forth and gave us existence—us, the Cakchiquel people.

28. Then they went forth to meet those at the place Oronic Cakhay, and all the warriors of the seven villages arrived. Then spoke Gagavitz and Zactecauh to the Quiche men: "Let us all go to the place. Let us conquer the glory of all the seven villages of Tecpan, let us weaken their hearts; do thou count their faces, do thou stand here at the place Cakhay; I shall enter the place Cakhay; I shall conquer them; their heart shall be weakened; there, in the place, they shall be conquered, where they never before were conquered." Thus they spake when they ordered the slaughter, when they were in Cakhay; then it began with all of them in the place, and their hearts were weakened. But on account of the defence with water, and the defence with cinders, they could not enter the place, and their hearts were weakened. Then it was said: "O thou lord, I will give thee the venison and the honey. I am the lord of the venison, the lord of the honey; but I have not passed because of the cinders," it was said. Thus the venison and the honey were protected by means of the cinders. They went from there to Tunacotzih, "the sounding stone." There Loch and Xet made trial of the bows and drums, and they beat their drums; therefore the name of that spot is Tunacotzih, "the Drum-beating."

29. Ok xilitah chi ɉa ri Cavek chiri xenima chah, Ximbal xuɉ rubi huyu. Ok xaɉaxax ɉa roƐebal çak corovach xe nima chah, ru halebal ri cavek. Que chaɉa ri ƐaƐavitz Çactecauh: chinak tux ri, chinak chi kucheeh, quecha. Ok xcha ɉa ri Loch, Xet: ɉo vikan, at ahval, ha ti koqueçah, xecha. Ox xquiz ɉa quikan; xa ɉa xuɉ, çakquiy, xabanbal xahab quikan, mani quikan xae ru ka xbachican quehay, ɉumhay; quere quibinaam vi Ahquehayi ri. Ok xrip ɉari xuɉ chuvi chee, xɉambex richin çakcorovach xe nima chah, ok xuya ɉarij chupam xuɉ ri çak corovach, xcha ɉa ok xuya ri: At ahauh, maqui quin a camiçah. Chinak na ɉa catux, xucheex. XchaɉA: Xa xoh çachcan ruma ahauh Qechee, xa oh achaƐ animal, oh Cavek, xakotiɉen atitil, aƐana abah, xecha ɉa ri ok xquiya quij, qui tata qui mama Caveki. He cay chi achi Totunay ru bi hun, Xurcah ru bi hun chic, ɉoh quikan Cavek Paoh ru bi, xeucheex ɉa ruma ƐaƐavitz, at rucah nu chinamit catux, Ɛekaɉuch, BaɉAhol, Cavek Cibakihay, qui xucheex, kitzih vi chi at nu chaƐ nu nimal. Xavi ɉa xu cheex chic Ahquehay, chirih nu chinamit cat ahilax vi, at rikan kaɉak kibah catux, huruma ri mani rikan, xere vi ri xuɉ, xɉambex Cavek, que ɉa xɉakat vi chinamit ri, que cha oher ka tata ka mama, yxkaɉahol, xa maqui hemezta ytzih ha e ahaua vi.

Qui ɉhacbal ɉa ka mama, ok xcam.

30. Xeapon chiɉa chuvi huyu ɉhopi ytzel, xcha ƐaƐavitz chire Çactecauh: koƐax chuvi çivan.—Utzan, xcha. Ha ɉa nabey xƐax ri ƐaƐavitz, ok xrah ɉa xƐax chic ri Çactecauh; maqui ɉa xƐax, xtzak ka pa civan:

29. At this time they met the Cavek under the great pines, at the place called Ximbalxug. They heard the plaint of the doves beneath the great pines; the enchantment of the Cavek. Gagavitz and Zactecauh said: "Who art thou? What is that we hear?" Then said Loch and Xet: "They are our vassals, oh our lord, they obey us." They began to show their burdens; bird nets, maguey, tools for making shoes, were their burdens—no other burdens, for their houses were of deer skins and hides; hence they were called Ahquehay. Then they carried the nets to the woods; they caught doves in them beneath the great pines, and they brought many of these doves caught in the nets, and said: "Oh our lord, do not slay us." "Who art thou?" was asked. They answered: "We have been ruined by the Quiche men, we your brother, your kinsman, we the Cavek; they have diminished their regal dignity." So spoke they, and gave many gifts, they the fathers and ancestors of the Cavek. There were two heroes, Totunay the name of one, Xurcah of the other, the vassals of Cavek Paoh; they were addressed by Gagavitz: "Thou art the fourth of our tribes, Gekaquch, Baqahol, Cavek, and Cibakihay." Thus he addressed them: "Truly thou art my brother, my kinsman." Thus he spoke to those of Ahquehay: "Thou art counted in my tribe, thy vassalage shows that thou art of our ancient home, no longer art thou a vassal nor carriest the net. The Caveks are received, and form part of our tribe." So spoke of yore our fathers and ancestors, oh my children, and we must not forget the words of these rulers.

The Victory of Our Forefathers, After One Had Died.

30. Having arrived at the place, Qhopiytzel, Gagavitz said to Zactecauh: "Let us cross this ravine." "Good," said he. Gagavitz first crossed, and then Zactecauh wished to cross. But he did not cross, but fell into the ravine. Thus died one of our ancestors, and their pos-

equreɉa xcam vi can hun ka mama rij, xhachatah qui vach, xahun chic xohboço, oh Xahila, ri ɛaɛavitz.

31. Xeapon chiɉa chuvi huyu, Çakihuyu, Teyocuman, ru camul cakan; chiri ɉa xɉi ɉet vi el ru ɛaɛal huyu, ɛaɛ xanul ru bi, kitzih ti xibin ru ɛaɛal tipe chupam huyu; toɛol ruɛaɛal chinaht. Xmani vi tucheex roquebexic, xaɉa huna huyu ɛaɛxanul ɉoh ru ɛaɛal; xmani vi tipe vi ɛaɛ, xaporinak chiɉa ronohel ahlabal vuk amaɛ xe huyu, mani tanti cucheex, kitzih tan ɉok qui ɉux, mani tan tucheex ru ɉamic ru ɛaɛal, xa xeho chic ho oyobem, quecha ri ka mama ri ɛaɛavitz, xeapon ɉa xe huyu, xecha ɉa conohel ahlabal: At kachaɛ, mixatul xa at chic at koyoben, chinak tu cheex ru ɉamic kaɛaɛ, mix katih tatiha ka ɛihil at kachaɛ, xecha conohel, xoh chaɉa chique: Nak tahoon tin canah nutihana, hari achih ru ɉux, maqui tu xibih rij, yn quinabeyah, xcha ɛaɛavitz chiquichin, mani xahoon xa canih xquixibih qui. Kitzih ti xibin ru ɛaɛal huyu; ok xraho ɉa ri hun Çakiɉunun rubi. Yn quibe avuɉin, xcha ri Çakiɉunun, xcha chire ɛaɛavitz.—Tok xvikon ɉa xquicauh, xqui cha ɉa qui quicabichal: Maquina chi ɉha, chi pocob. Xa xet tule xa ɉimah vi, xa bolol, raxah ru bi, hari çaɛul tel chi ya; xquivikbeh quij, xoc pa qui vi, xoc chi qui kul, chi qui ɉhuc, chi qui ɛa, chi cakan camiçabal richin ɛaɛ, quecha. Ha ɉa xka chupam ɛaɛ ri ɛaɛavitz, ha ɉa Çakiɉunun, xyaan can ru vi ɛaɛ, xa rax yxim xpuɛ ka pa ya xyabex ruvi ɛaɛ: kitzih ɉa tixibin ok xkah chupam huyu, ok xpax ru ɛaɛal huyu, xtoɛe rucibel chinaht, xoc ɛekum aɛa. Xepax conohel ri e ɉoh xe huyu, xqui xibih qui. Xbe yaloh pa huyu ri ɛaɛavitz, xqui tzakah ru ɛih, xcam chi qui ɉux. ɉoh xɉamo ɛaɛ, ɉoh mani xɉamo chiquichin;

sessions were divided; but the other, that is, Gagavitz, brought us forth—us, the Xahila.

31. They then arrived at the white hills called Teyocuman, coming there for the second time. There they saw the fire of the mountain called Gagxanul. Truly it was frightful to see the fire coming from the mountain, the fire shooting forth afar off. No one could say how it could be passed by, as the mountain Gagxanul was on fire for a whole year, after which fire did not come forth. When all the warriors of the seven villages had arrived at the foot of the mountain, no one spoke; truly, they grieved at heart, nor could one say how the fire could be captured. They could but go on hoping. When he arrived at the mountain they spoke to our ancestor, Gagavitz, and all the warriors said to him: "Thou our brother, thou hast arrived, thou in whom is our hope. Who will go down to the capture of this fire? Who will descend for us, who are seeking our fortune, oh thou our brother?" So said all; and we replied: "Who of you wishes that I shall try my fortune? He has a heart of a hero, that fears not. I will go first." Thus spoke Gagavitz to them: "You must not fear so soon." Truly, the fire of the mountain was terrible. Then there was one named Zakitzunun, who wished to go with him. "I will go with you," said Zakitzunun, speaking to Gagavitz. Then they were armed and their ornaments put upon them. But the two said together: "There is no use of bows or shields." They laid them aside; they took pointed instruments and dug a trench, and they placed by the water those banana trees called *raxah*. When these things were in order, they entered first with their heads, then with their necks, then with their arms, with their hands, with their feet, so as to destroy the fire, as they said. Then Gagavitz descended into the fire, while Zakitzunun conducted the water to the fire, and the green grass and maize mixed with the water flowed upon the fire. Truly, it was fearful when it descended into the mountain, when it scattered the fire of the mountain, when the smoke burst forth afar and darkness and night

halatak oc ru bix ƹaƹ xkaul xe huyu; ɟoh xilon, ɟoh maqui xilon chique, ok xel ɟa pe chupam huyu. Kitzih ti xibin chic ru vach, ok xel pe pa huyu ƹaƹxanul, xecha ɟa ronohel ahlabal vuk amaƹ: Kitzih tixibin ru puz ru naval, ru ƹaƹal ru tepeval, xcam xkana, quecha.

32. ɟateɟaok xɟhocobax chuvi ɟhacat, ok xkaul, kitzih xquininah, xe cha ɟa conohel: At kachaƹ, mix akaçah ru ƹaƹal huyu, mi xaya ka ƹaƹ; yx cay chi al, hun nabey al, hun xambey al chivichin, yx ka vi, yxka holom, xecha conohel ahlabal vuk amaƹ, chirichin ri ƹaƹavitz. Ok xcha ɟa chiquichin: Xpeul ru ɟux huyu nu teleche nu cana, yx nuchaƹ, nunimal. Ok xquir ɟa ri ru ɟux huyu, xaɟoloɟic ƹaƹ chi abah, hari abah çakchoƹ rubi, maqui raxa abah, oxlahuh ɟa ɟoh ɟo ru ɟin ri abah, haɟa rixɟul ru ɟux huyu ƹaƹxanul; xa ɟa cha ri couh ru xahic rixɟul, ɟi ya ɟhob, tuban maqui ahilam reɟanibal.

33. Xepe chiɟa chiri xeiɟo chipe Çeçic Ynup rubi, xaceel chuvi choy; ri ynup maqui na tiquil, mani ruxe ri ynup, xatibilan chuvi ya. Quereɟa ru binaam vi Çeçic Ynup ri xey ɟo chipe chuvi huyu, ɟalalapacay ru bi; xax ɟal he ru xak pacay xquiɟhacatih. Quereɟa xubinaah vi ɟalalapacay ri, quecha ka mama.

entered on the scene. All who were at the foot of the mountain fled, as they were greatly frightened. Gagavitz remained in the mountain. The day drew to a close, and their courage died in their hearts. The fire was captured, but it was not captured for them. A few sparks of the fire descended from the mountain. It reached some, but it did not reach them. Then he came from within the mountain. Truly, his face was terrible when he came from within the mountain Gagxanul. All the warriors of the seven villages said: "Truly his power, his knowledge, his glory and his majesty are terrible. He died, and yet he has come down." So said they.

32. Therefore, when he had arrived they seated him on the throne, and truly made much of him, and all said: "Oh our brother, you have conquered the fire of the mountain; you have reduced for us the fire. Ye are two heroes; one is the first hero, and one follows him. Ye are our heads, our chiefs." So said all the warriors of the seven villages to Gagavitz. Then he said to them: "The heart of the mountain has come as my slave, my captive, oh you my brethren, my kinsmen." When the heart of the mountain is opened, the fire separates from the stone, even the stone called Gak Chog. It is not a green stone, and there are thirteen others with it, and hence comes the dance called "the heart of the mountain Gagxanul." They say this dance is executed violently, with many troops (of dancers), nor can one count those who join the noise.

33. They went from there and passed over to Cecic Ynup, as it is called, and they rowed on the lake. There was no ceiba tree rooted in the soil, nor did they go under a ceiba tree, but they went upon the water. Therefore, they called that place Cecic Ynup, "the buried Ceiba." And they passed on to the place called Qalalapacay. There they twined the leaves of the anonas for the royal seat. Therefore, they called that place Qalalapacay, "anona garlands." So say our ancestors.

ɣambal richin Ykomaɛ vae.

34. Ok xet chiɣa chinaht ri Cakixahay ɣubulahay ru bi, rikam Ykomaɛi, cani xɣamar rokotaxic cumȧ, runah ɣa xilitah Chiɛalibal rubi huyu; xuya vi ri hoye vi quivach, ok xilitah, xaxu ɛaba chic rij. Quereɣa xubinaah vi huyu, Chiɛalibal ri. Xcha ɣa ok xu ya ri: Xa yn achaɛ animal, xa mixiɣhacatah, xaquin ikan a tem, a ɣhacat, yn huvi chi vinak ɣo vikan. Xcha ri Ykomaɛi, he ɣa rikan ri Cakixahay, ɣubulahay; quereɣa ruɣamic Ykomaɛ ri, xere ɣa xcolotah. Chic ri xeboço chic Çoɣil vinak, qui tata qui mama ri Ahpoço-ɣil Qulavi çochoh, ɣula vi ɣanti quibi; xaqui vinakil xeel chic mani chic quikan.

35. Ok xeapon chiɣa chuvi huyu ɣakbaɣulu, ok xilitah chiɣa ri Tolɣom rubi. Kitzih tixibin ɣo vi, tinicnot huyu ɣo vi ri ɣakbaɣulu. Nabey ɣa xe ɣiz apon ronohel ahlabal, tanti qui xibih quij, maqui tan quetiquer chu camiçaxic. Tok xeapon, xecha ɣa ri ahlabal conohel: Mian xatul at kachaɛ, bila tux ree, kitzih ti xibin ɣo vi, quecha. Xecha ɣa vi he ka mama ɛaɛavitz; chinak na pe tux, yx ahlabal? xtiɣa ɣet an ru vach. Maquian ka labal, maqui ɣha, pocob, tikoqueçah, yx ɣoh yx ka nimal, xecha, xetak conohel chu chapic Tolɣom. Ok xe cha ɣa: Nak naɣa tucheex, at kachaɛ, mixkatih kitzih tixibin ɣo vi, at cabe chiil, xecha conohel. Tok xpe ɣa ruɣeta ri Tolɣom, xapon kitzih ti xibin ɣo vi tinicnot huyu ɣo vi. Xcha ɣa chire Tolɣom: Chinak catux? maat nuchaɛ nu nimal. Chinak catux? vacami xcat nucamiçah. Cani ɣa xa xibih rij, xcha ɣa: Yn ral ɣhabak nicnic, xa vi vochoch vae yn

The Conquest of the Ikomagi.

34. Then they saw at a distance those called the Cakixahay and the Qubulahay, subjects of the Ikomagi. They were captured after they had been routed by a surprise, when they were not far from a place called Chigalibal. They were pardoned when they arrived, and our warriors extended their hands to them. Hence that place was called Chigalibal. They said, in yielding: "I am your brother, your elder. You are the conquerors. We are the subjects of your throne and your power. I swear it before these who are my subjects." Thus spoke the Ikomagi, and thus their subjects, the Cakixahay and the Qubulahay. Thus did Ikomag submit and save his life. With them the Zotzils brought forth those fathers and elders, the Ahpozotzils named Qulavi Zochoh and Qulavi Qanti. But only their families, not their vassals, proceeded therefrom.

35. After this they arrived at the place Qakbatzulu, where they met the one named Tolgom. Truly, terror was there, and the place Qakbatzulu trembled. At first all the warriors began to arrive; but fear was upon them lest they should there meet death. When he (Gagavitz) reached there, all the warriors said: "Thou arrivest, our brother. What is this? Truly it is fearful." So said they; and to them said our ancestor, Gagavitz: "Who are ye, oh warriors? Let us look at his face. Can we not fight? Have we not bows and shields to effect an entrance, oh you who are my brethren?" So he spoke, and he sent all the warriors to seize Tolgom. Then they said: "What speech is this, oh brother? Is it not said that a great terror is there? Go thou and see." So said they all. Then he went forth to see Tolgom, and truly he arrived at the place of the terror and where the hill trembled. At once he cried to Tolgom: "Who art thou? Thou art neither my brother nor my elder. Who art thou? This very day I shall slay thee." Instantly was Tolgom filled with fear, and he replied: "I am the son of the Mud that Quivers. This is my house

ɉo vi, at ahauh, xcha. Catoho, bat tiquic, xucheex ɉa ri TolɉoM. Ok xu ya rii, xchapatah, xpe ɉa ru chapon chic xul cuɉin, xeucheex ɉa ri ahlabal vuk amaƐ, ok xuya ri TolɉoM: xtikaƐahartiçah can vae huyu, yx quixçao ru vach nu telechee nu cana; xtikaquiyah, xtika ɉatohih ru vi nu telechee, xtikeɉ,abeh xtikaɉak, xtikaƐahartiçah can rubi vae huyu ɉakbaɉ,ulu tucheex ruma vinak ɉ,ak, yx ahaua, xeucheex ɉa conohel ahlabal.

36. QuereɉA xquibijh vae: At kaçhaƐ, hun nabey al, hun ɉa ɉhipil al chikichin, xtiketah Ɛih çak chi popol vach oh oxlahuh chi ahlabal, xti ka ya a muh a Ɛalibal, a tem, a ɉhacat, avahavarem. He ree cay chi al Çoɉ,il Tukuche que ucheex, xcat kachi quicohol Ahpoçoɉ,il Ahpoxahil, qui xucheex xa chiri taban vi, at naek huvi chi ahlabal, la naek achaƐ animale, Bacah Pok, Bacah Xahil; qui xucheex naek xa hunam ƐaƐal tepeval, at kachaƐ, xucheex ɉa; tok xelahibex ru vach, ok ru yaic ri Ahpoçoɉ,il Ahpoxahil, maqui naek oh Çoɉ,il Tukuche la naek, kachaƐ ka nimal lae Bacah Pok, oh ɉa Bacah Xahil, yxkaɉahol. Quecha ri e oher katata kamama: Oh huvi chi ahlabal xa ruma ri nim qui puz qui naval, he navipe hei kayom, ri ɉha pocob. QuereɉA xelahibex vi quivach, a nabey ka mama ri, ruma ri ɉiy xukaçah ru Ɛih ralaxic.

37. Ok xtiquer ɉa ru camiçaxic ri TolɉoM, xvikitah na, xoc na ru cauh, ɉate ɉaok xrip ruƐa chuvach chee lama xɉak vi. Ok xtiquer ɉa xahoh ruma ronohel ahlabal, xavi TolɉoM rubi bix. Xquixah ok xtiquer ɉa

where I dwell, oh my lord." So he said. "Go forth from here and live elsewhere," was it answered to Tolgom. Then he submitted and was made prisoner, and his body was taken with him. Gagavitz said to the warriors and the seven towns when Tolgom gave himself up: "We have made this spot glorious. Show forth the face of my prisoner, my captive. We will adorn and sacrifice my captive. We will be friends with him and stand in front of him, and thus celebrate the name of this spot, Qakbatzulu, as it is called by a joking people, oh chieftains." Such were the words addressed to all the warriors.

36. Therefore, they spoke thus: "Our brother, one child is the first and another the second among us. Hereafter we shall make this appear before the council, we the thirteen warriors. We will give to thee thy canopy, thy royal seat, thy carpet, thy throne, with power. These shall be called the two children of the Zotzil Tukuches, but thou shalt be the first man among the Ahpozotzils and the Ahpoxahils. They shall call thee forth to act; thou shalt be first among the warriors, thy brothers and thy elders, the Bacah Pok and the Bacah Xahils. They shall name thee equal to any in power and majesty, oh my brother." Thus they said, and his head was lifted above the others, and he was given the power by the Ahpozotzils and the Ahpoxahils, but not by us, the Zotzil Tukuches, nor by our brother and elder, the Bacah Pok and the Bacah Xahil, my children. Our fathers and ancestors said of old: "We have been chosen by the warriors in their great skill and wisdom; their bows and shields have created us." It was thus that our ancestors were first exalted by overcoming the greatness and the birth of many.

37. Then began the execution of Tolgom. He arrayed himself and entered suddenly. His arms were extended in front of a tree, to be shot with arrows. A dance was begun by all the warriors, while Tolgom began his song. They still danced, when they commenced to shoot their arrows. But not one of the arrows reached the cord; for

ruꝸakic; maqui ꝸa hari ꝸhaa tel pa ꝸam, xahari nahtik çimah chee xꝸakbex chuvi huyu ꝸakbaꝸ,ulu xꝸakvi xbe na qui ꝸhaa conohel. ꝸate ok xbe ru ꝸha ri kamama ꞓaꞓavitz, cani xiꝸo chupam huyu hari Chee ꝸ,ulu rubi, xuꝸakbeh Tolꝸom: ꝸaha xcamiçan he ꝸari conohel ahlabal, halatak oc qui ꝸha, xoc chinaht xqui ꝸak vi. Quere ri vinak ok xcam ꝸiy ru quiꝸel xel chirih che lama: ok xpeh ꝸa xꝸiz çipax chuvach ronohel vuk amaꞓ ahlabal, xquiyax, xꝸatohix rucamic haok xꞓahar ri uchum, tiꝸo huhun huna, xati ban vaim uꝸaam, xa que ꝸhabin aꝸuala xa tunay chic ru ꝸexevach tiqui ꝸak, bila ꝸa tux ri Tolꝸom, quecha ka mama oher, yxkaꝸa-hol. Quereꝸa xkaꝸam viki ri ruꝸin Çoꝸ,il Tukuche ruma ꝸa ru puz ru naval, ru ꞓaꞓal, ru tepeval; xelahibex vi ru vach ka tata ka mama oh Cakchiquel vinak, mani ꝸhacat ahinak vi ru ꞓih ralaxic e oher ka mama.

38. Ok xepe chiꝸa chiri chu vi huyu ꝸakbaꝸ,ulu, xutzak ka ꝸhakap Tolꝸom chupam choy: ok xꞓahar can ri tzam tzakbal Tolꝸom. Ok xe cha ꝸa koyꝸo chupam ree choy, xaꝸa ahilam xiꝸo xquixibih qui conohel ok xquituc rupam ree choy. Chiri xetzako vi quij pan pati payan chocol ru bi, quetabal quinaual; chila xe el vi beleh tulul, ha ri pa Chitulul. Ok xtiquer ꝸa ri ꝸovic pa choy ronohel ahlabal, xavi xambey chic xbe ri ꞓaꞓavitz, hun ꝸa rana Chetehauh ru bi. Xꝸohe can chiri xetzako vi qui ha ri tzam ꝸabouil Abah ru bi. Vacami tok xbe ꝸari ꞓaꞓavitz, kitzih tixibin ok xebe pa ya Çuꝸ,u cumatz xuhalibeh: caniꝸa xꞓekumar ru vi ya, canix pa e caꞓik, cakçut cum chuvi ya, xꝸiz ꝸa ru tuc

it was far to the tree where he was shot at, on the hill Qakbatzulu, where they shot at him and where all the arrows fell. At length the arrow of our ancestor Gagavitz was discharged. It passed rapidly over the place named Cheetzulu, and pierced Tolgom. All the warriors then slew him, some arrows piercing him from near and others from afar. The man being thus killed, a great stream of blood came forth behind the tree. His body was cut in pieces and divided among all the seven towns. This gift and this sacrifice of his death were what founded the festival of (the month) Uchum. At that festival all were equal; there was eating and drinking; little children were killed by being shot with arrows, their heads being adorned with elder flowers, as his substitute, as if they were Tolgom, as say our fathers of yore, oh my children. In this manner we obtained power with the Zotzil Tukuches, by knowledge and occult science, by power and majesty; thus did our fathers and ancestors, we the Cakchiquels, lift our heads above others, nor our ancestors lower their glory and their birth.

38. When they were on the hill Qakbatzulu, they threw a part of the body of Tolgom into the lake. Thus began the festival of "throwing the nose of Tolgom." Then, it is said, there was heard a noise in the waters, and at its passage all were terrified when there were these movements in the waters of the lake. Many on these occasions assembled at the spot called "the common baths" (Payanchocol). They practiced many magic arts. Nine zapotes were found at the spot called Chitulul. At that time the warriors began their passage over the lake. Gagavitz followed them with his sister, named Chetehauh. They established themselves, and settled on the point called after the god Abah. A little while after the arrival of Gagavitz, truly a fearful thing took place when he entered the water, having changed himself into Zutzucumatz. It suddenly darkened on the water, a wind rose, and a white cloud rested on the surface, making a circuit of the water in the lake. They desired to remain there; but it was first necessary to reduce the power of the

ru pam choy. ɉoh xraho, xukaçah tah ru ɛih ɉutuhile xraho: xu ɉet ɉa ronohel vuk amaɛ tok xel ɉa apon chi ya, eɉo vi xcha ɉa chire xeboço AhɉiquinahayI: Mian xkatuc rupam ka choy ka palouh, at ka nimal, huɉam a choy, huɉaam ɉa a ɛuzɛum, avokok, a tap, a car, tux, xucheex; xuɉuluba ɉa: Utzan, at nuchaɛ, ɉhakap a choy, ɉhakap ɉa a ɛuzɛum, a vokok, a tap, a car, ɉhakap ɉa a ɉhupup, a raxah tux, xa xere mixaɛaba vinak ɉoh ti camiçan chupam chachux, xcha AhɉiquinahayI chire. Xepe chic, xepaxin chic qui, xavi tzolih chipe, xrah yɉo ru ɉama rana; mani chiɉa xɉamom ruma niɉah coon, mani chic rana xelpe, mani chic tuna. Xcha: ba xcha vi vana, nak mix ɉamo? Kitzih ti be nu canoh ti vil na xchax be labal chic ruɉux. Xe vikon, kitzih tixibin ok xebe canoy rana: caniɉa xuxibih ri amaɛ ɉutuhile, xcha ɉa xapon: Nak mixɉamo pe vana xachi ɉulu labal chic nu ɉux? Xcha chire amaɛ ɉutuhile cooni ɉununaa. CaniɉA ha xɉhao ri AhɉiquinahayI chirichin: At ahauh, at nuchaɛ, nu nimal, xa vave tuban vi a vana, mixkahach ka choy, huɉaam a choy, huɉaam ɉa nu choy tux, xcha, he pokon xe runa ri ahlabal, xa cha xelah ri AhɉiquinahayI. Xcha chi ɉa ri ka mama ɛaɛavitz: Nak ruma tiqui ɉam pe vana utz ɉa xtiɉohe can ruɉin niɉah coon; xax ti vaɉaxah atzih, at nuchaɛ, qui ru ɉhac pe ri niɉah coon, ɉoh ta xtinuban chire. Xcha chi xa e AhɉiquinahayI. QuereɉA ruhachic choy ri queçha ka mama, quere navipe kachaɛ kanimal vi ki ri ruɉin ɉutuhile; ɉoh chiɉa maqui xtikoqueçah. XeyɉO vi, xemeho vi e nabey ka tata ka mama ri ɛaɛavitz, Çactecauh ɉa chi ɛekum ɉa chi aɛa ok: ok xquiban ree, mehaok tiçaker, quecha, xaɉa

Tzutuhils. All the seven nations looked about and then descended to the water. Those who were there then said to the children of the Ahtziquinahay: "We have scarcely made the circuit of this lake of ours, this sea, oh my brother. But let one-half of the lake be yours, and one-half of the fruits, of the wild geese, of the crabs, of the fish." Thus he spoke, and the others took counsel: "It is well my brother, that the half of the lake be ours, and a half of thy fruits, of thy wild geese, of thy crabs, of thy fish, a half of thy acorns, and a half of thy bananas be ours, and of all living things you kill in or below the waters." Thus did the Ahtziquinahay reply to them. Then they separated and went away, but soon returned, desiring to obtain wives, for none of them were married, owing to the absence of women; neither their mothers nor sisters having accompanied them. They said: "Where speaks my girl? Whom shall I take as wife? Truly, let us go forth and seek where there is said to be a war for hearts." They put on their armor, and were really terrible when they went forth in search of women. The Tzutuhils were frightened, and to them the Cakchiquels said: "Whom shall I take for my woman? Who has declared war against my heart?" So they spoke to the Tzutuhil people, to the women of Tzununa. Thereupon the Ahtziquinahay spoke to them: "My lord, my brother, my elder, here indeed is thy maiden. You have divided with us the waters; half of the lake is thine, half is ours." Thus he spoke, and his warriors were afflicted at his words, when the Ahtziquinahay spoke thus in conclusion. Then Gagavitz, our ancestor, said: "Who of you comes to take wives? It were well that you remain with the organs of women. But I hear thy words, oh my brother; their victory is by the organs of their women. Remaining, I shall do this." Thus he spoke to the Ahtziquinahays. In this manner, say our elders, the lake was divided, and in this manner our brother and elder remained with the Tzutuhils. None other of ours remained. Our first fathers and ancestors, Gagavitz and Zactecauh, passed on, and went back to the

halachic matiçaker chiri. Xeapon chiꝸa chuvi huyu Pulꝸhiꝸh, chiri ꝸa xetak viel.

Qui çakeribal vae.

39. Nabey, ꝸa xepe Ɛekaquch, BaꝸakoI, Cibakihay, Cavek xetak pe. Quixnabeyah, yxnuhay nu chinamit, tibana apon, kaꝵak kibah, xa hala chic ma tiçaker, vhix, xeucheex, xepe ꝸa xeul chiri pa çakeribal, Pantzic, Paraxone, Çinahihay, Paçibakul, Pacavek Quehil rubi huyu; xeçaker vi, xtiquer ꝸa rubanic ꝵak cuma, ꝸulbal richin cahpop Nimahay rubi. Nabey quiꝵak he ꝸa nabey xeul ri Ɛekaqueh, Cibakihay, Cavek, xambey chic xul ri BaꝸahoI, xtiquerinak ꝵak xul: xcha ꝸa ok xul ri BaꝸahoI chire Ɛekaquch: Yn yn ahpop, quin a ꝸulu, xcha chi re Ɛekaquch. Ok xul xrah ru hiƐuh, ah popol, xucheex ꝸa cuma: Maqui atat kah pop, ma hatul kah pop, xecha chire. Tok xrelahih ꝸa abah ꝸuval, xcha: Tin ya chivichin ree ꝸuval cah Ɛa rakan, tuvic rakan, yn yvahpop, xcha. Maqui xahox chire. Tok xtiquer ꝸa chubanic ru ꝵak, xutzin yantah ruꝵak xraho ahpopol tantu hiƐuh chire. Ok xtak ꝸape chuluc balam yohol ruꝵak ruma ƐaƐavitz, ytzel chic ruꝸux ƐaƐavitz BaꝸahoI tan tiraho ahpopol. Quereꝸa xul yoh vi ru ꝵak ri ruma chicop chuluc balam, tok xpe ꝸa ƐaƐavitz chuvi huyu Puhuhil, Paraxone xahun chi raxon ru halebal; tok xpeul, ok xul Pantzic Paraxone, çakerinak chic.

darkness and the night. At that time their dawn had not yet come; but not long after they did this it began to shine. They went upon the mountain Pulchich, and thence they set out.

This Is Their Day-Breaking.

39. The first who went forth were Gekaquch, Baqahol, Cibakihay and Cavek, who came together. You were the first, oh my house, oh my tribe, to bring about our day-breaking, our ancient nation, some time before the dawn. "Go forth," was said to them. Then they came to the place where their dawn was to be, to the mountains named Pantzic, Paraxone, Cinahihay, Pacibakul, and Pa Cavek and Quehil. There their dawn appeared, there they built houses, there took place the marriage of their chief named Nimahay. The first who built houses were those who came first, the Gekaquch, the Cibakihay and the Cavek. The last who arrived was Baqahol, and they had already commenced to build when he arrived. After he had come, Baqahol said to Gekaquch: "I, I am king, I received you." So said he to Gekaquch. At his arrival he had ardently desired the leadership. The others answered him: "Thou! no, thou art not our king; we do not wish you to be our king." So said they to him. Then he showed them a precious stone and said: "I will give you this precious stone carved with four feet, and hands and toes, if I am your chief." So he said. But that suited them not. Then he began to build himself a stronghold, and in a little while the labor was completed, for he ardently desired power and coveted it. For this reason his constructions were destroyed by the Chuluc Balam sent by Gagavitz, because Gagavitz liked it not that Baqahol desired the leadership. Therefore the constructions were destroyed by the animals Chuluc Balam when Gagavitz came to the places called Puhuhil and Paraxone, each of which was clothed with changing green. After that he arrived on Pantzic and Paraxone, and on his arrival the day-breaking took place.

40. Elenak chi pe ƐIh, quecha e oher tata mama, xul ꟻa chiri pa çakeribal, he ꟻa banoninak chic rutee runam ri Ɛekaquch, Cibakihay, Cavek, Ahquehay; maqui utz tuna chiri BaꟻahoI, xuꟻhih chi oc ri chi tee, chi nam ok xquiꟻul cahpop; xƐil ꟻa el xucheex: maqui quina ꟻul, at BaꟻahoI, hari mixacha, yn ahpop cacha, mixavelahih aꟻuval chiqui vach he tee e nam, ahpop Baꟻaqol ma xa tucheex tava, maqui at nutee at nunam, xucheex, ꟻa xax cha chic xuꟻuluba: Mani chic xubijh, Yn atee yn anam. At vah pop, xa xcha chic, xa xu ꟻhih chic rij.

41. Cani ꟻax quetah cahpop chi ahauarem, xcukubax chuvi ru tem ru ꟻhacat, cani xatiniçax chupam atinibal çel, cucu; cani xya pa ꟻul pan paz, pa cuçul, pa taꟻh vi, xoc ꟻa ru titil, ru Ɛaha abah, ru xak, ru caka uleuh, xꟻiz oc rahauarem vach, cuma ruhay ru chinamit, quecha y mama yxnuꟻahol. Quereꟻa tee nam vi chinamit ri huma ohoh ahpop; Xavi ꟻa quere tantuban ronohel ahlabal chupam he ru çakeribal, xavi tantetax rahauarem ruma ru hay ru chinamit. Xamulumuxinak chic chupam ruçakeribal; oxꟻhob ꟻa chi amaƐ xçaker chiri, ÇoꟻiI vinak, Cakchiquel vinak, Tukuchee vinak; Ahkahal xahalatak ru cohol huyu, xe çaker viri oxꟻhob chi amaƐ. Chuvi ꟻa huyu Tohohil xçaker vi ꟻeche vinak, chuvi ꟻa huyu Çamaneb xçaker vi Rabinale; ahiri ꟻa xrah çaker vi ꟻutuhile pa ꟻala; xa maha tutzin ru ꟻak tok xçaker cuma ruchinamit. Maqui ꟻa xmecho chic chiri pa ꟻala, xaxiꟻo chic chicah, chiri chuvi huyu chi ꟻeletat, çaktihaxic, xtzakovi el ri, cani xapon chila Xepoyom. Cani xe rucanah rahlabal ruchinamit, maqui xbanatah xuban,

40. The sun had already risen, said our fathers and ancestors of old; the dawn had appeared, when were formed the families of Gekaquch, Cibakihay, Cavek and Ahquehay. Baqahol had not been well received, as he had forced the families to accept him as their ruler. When he forced them to this, they said: "I shall not go forth to meet you, Baqahol. Do you not come to say: 'I am the chief, I say it?' And do you not come to show your precious stone to the eyes of the families? Have you not called youself the Counselor Baqahol? And have you not called yourself the head of our house?" Thus they spoke; but those who were with him answered: "No one has said, 'I am the head of your house.'" "Be thou our ruler," they cried, and thus he succeeded.

41. Immediately they gave him, as their chief, the signs of royalty. They seated him on the seat and royal throne. They washed him in the bath, the painted vessel. They clothed him with the robe, the girdle and green ornaments. He received the colors, the yellow stone, the paint, the red earth, and thus he obtained the signs of royalty from the other families and tribes, as said our ancestors, oh my children. Thus was constituted the family by us the ahpop; all the warriors did likewise in the place of their dawn; thus was established the royalty by the families and tribes. They became more numerous in the place where their dawn had appeared. Three tribes of our nation had seen the dawn appear, the Zotzils, the Cakchiquels and the Tukuches. As to the Akahals they were but a little distance from the place when the dawn appeared to the three nations. At the spot called Tohohil the Quiches saw their dawn, and those of Rabinal saw it shine at the spot Zamaneb, and the Tzutuhils sought to see their dawn at Tzala. But their labors had not been completed by this tribe when the sun arose. They had not as yet finished drawing their lines in Tzala when it rose in the sky, precisely above the place Geletat. It continued to spread its light along its course, and at last set at the place called

cani tah ɣula xulaɛabeh ru chi choy xraho; cani xemacamo ruchinamit ok xiɣo chi cah ɛuɛucot, ru halebal, xati vi nin chic roɛebal xiɣo chi cah xe aɣaxah ru chinamit. Quereɣa xɣohe vican cooni ɣununaa, Tzololaa, Ahacheli, Vayça; rixcote can chi ya ru chinamit ɣhakap ɣa xbe ruɣin.

Va ɣa ru pokonal quitzihe ok xeɣohe chiri.

42. Kitzih vi chi pokon ok ix ka laɛabeh xohul chi ka huyubal, quecha e oher ka mama, yx nuɣahol; xmani vi tipe vi techaax ti ɣux ti vayx tuɣaax, mani navipe tipe vi ti ɛuux ti chinax. Ronohel mani, xa ru hometal chee xoh ɣaçevi, xa ɣa ti ka çek ru xe ka ɣhamey ti cuker vi ka ɣux ruma. Ha ɣa ri ok xtiquer avanuhic, xahari ɛukutahinak vi chee ɣatinak xya vika yhatz, xɣohe vi halatak echa, ha navipe ri ka ɛu, xa rihlay, xa çakquiy xka ɣhay xkaɛuuh. Haɣa ri ok xɣohe halal echa, tiɣo na ri chicop queh chicah titzak nape ɣhicuy, ɣate tikatih halal vay, quecha oher vinak, mani navipe quixhayil ok xeul chiri.

Qui ɣambal yxok vae.

43. Tukuchee xpe vi ri xhayil ri ka mama ɛaɛavitz, ɣomakaa rubi nabey ka tit ri xoh boço, oh Xahila; ɣi xeɣule ɣa kitzih: ɣa chi nim qui xahan chire ɣulubic; chi xatini ɣahar qui ni ɣahal toc, ba ɣat ru xe ki hatz; xahan ri tiɣiz oc ɣi quecha, xahan navipe camul tiban,

Xepoyom. Immediately the warriors quit those places without finishing their labors, and they all agreed to go and dwell on the borders of the lake. At that time the tribes were filled with terror when the eagle with green plumage passed through the sky, Gucucot, the enchanter, and sadness covered the tribes like a shadow when they heard him pass in the sky. Thus he appeared to the women of Tzununa, of Tzolola, of Ahachel and of Vayza. He soared above the shore and half the people went with him.

The Sufferings That They Endured During Their Sojourn Here.

42. Truly it was a time of suffering when we came to establish ourselves in our places, said our ancestors of old, oh my children. There was nothing to eat and there was no relish for what had been brought along, nor was there material for clothing. All was lacking; we lived on the bark of trees and we rested our hearts under the shadow of our lances. At that time the people began to prepare the soil for the planting of corn; the woods were cleared and the brush burned, to prepare for the planting. Thus we came to have a little to eat, and we worked in the bark of trees and the maguey. When there was still some food the vultures passed in the air. At first they took a bird; then they ate some of our food, say the people; but none of them remained when they came.

They Took Wives.

43. The Tukuches having arrived and settled, our ancestor Gagavitz married Gomakaa, our first ancestress, who brought us forth—us, the Xahila. Many others also married; for there had been a stringent prohibition with regard to marriage; so that when they went in to bathe, their organs gave way and they spilled their seed. Many were thus prohibited, it is said, and the prohibition was made a second time, because they had carnal rela-

tixhaylax ha ɉhac virih ruvach talqualax, quecha oher vinak.

44. HaɉaɈ ri tok xtiquer rutzukic ɉaxtoɉ, xahu vuk chi Ɛih, xaɉa oxlahuh chi Ɛih ti tzukbex ri, xa navipe rax Ɛol rax ru vachah, rax hox, rax homet, xa ɉa ral chicop mez retal aɛa tiɉat chuvach, xa ɉa hari chee holom ocox tiqui ɉizbeh qui xiquin; maqui na nim ru vach ti tzukbex richin ri chay abah oher, quecha xaɉa xnimar ruvach tzukbal re ɉaxtoɉ, xa xnimar na ruvach çak amaɛ. ɉate ok xoc ri nimak ru vach, quecha oher tata mama, ri ɛaɛavitz, ɉa nakah ok ɉa que ul chiri Pantzic, Paraxone, Çimahihay, Paçibaɛul, Pacavek quehil.

45. Tok xɉutun ɉahun quilabal Ahcupilcat, Ah Canalakam quibi, bala xpevi, ok xquiyal ɉa ruvach huyu, xoc vi balbaxin chee, xɉhaybex quichin Ah Cupilcat, xeoc na apon chiri labal quitakom ɉiy chubinem, tox xpe ɉa ri balbaxin chee chuvach huyu, xeyaar ɉa chi camic ri Ah Cupilcat, Ah Canalakam, ruma ka mama. Chiri ɉa xquiban vi pa ru çakeribal BaɉahoI; tok xɛahar can ru bi huyu, Yalabey, Çimahihay, Motzoray tucheex; xa ɉa e cay xeɉaçe, quecha; hun ɉa xbe ɉeche ri Ahcupilcat, ha ki xtihbex ɉholoh chiri.

46. Xepe ɉa chiri Pantzic, Paraxone, xqui toloba can ri, xeul chic Pan che Chiɛohom ru bi, ɉa chiri ɉa xquitih vi halal qui pokob, ka chunah rupam ree chee ɉi quecha chirichin chee, xa orocom rupam chee xqui chunah, xaɉa rachak chicop cot balam, xqui chunabeh rupam chee. Ok xlaɛabex ɉa, xya chupam ri ɉaxtoɉ,

tions both naturally and unnaturally, as the old traditions say.

44. Then also they began to adore the Demon. On each seventh and thirteenth day an offering was made to him of fresh resin, and freshly gathered green branches and new bark; and also of a cat, the image of night, which were burned before him. To these were added thorns of the gourd tree with which they drew blood from their ears. They had not yet began the worship of the great idol of the ancient Chay Abah. It is said that the worship of the Demon increased with the face of our prosperity. Afterwards the principal idols were set up, as said of yore our father and ancestor Gagavitz, at the time they approached Pantzic, Paraxone, Cinahihay, Pacibaqul, Pacavek and Quehil.

45. At that time some of the natives of the places called Cupilcat and Canalakam, offered combat when they (the Cak.) had arrived before their city. Withdrawing from before the city (our men) entered a very dense woods where those of Cupilcat were destroyed. Others arrived at the spot to continue the battle, and some calling to others, they entered the dense woods, before their city, and then these men of Cupilcat and Canalakam were destroyed by our ancestor. There the family of Baqahol began its fame, and the name of the place became celebrated. Cimahihay and Motzoray, the only two said to have survived, abandoned the place; and another from Cupilcat came to Quiche and there met his death.

46. Having abandoned Pantzic and Paraxone they arrived at the forest called Chiqohom, and there suffered some deprivations. But they made dwellings in the trees, each choosing a tree and whitewashing its interior with lime obtained from the excrements of eagles and tigers. When they were settled there, they set up the idols of the Demon and Chay Abah; and in the house

Chay Abah, xaꝸa chicop ꝸel, cuyuꝸh xulabalibeh rochoch ri ꝸaxtoꝸ cuma: quereꝸa xubinaah vi pan che Chiꞓohom ri xe yaloh ꝸa chiri, xaꝸa e cay xeruꝸaholah ri ꞓaꞓavitz, Caynoh rubi hun, Caybaꝸ, rubi hunchic, e cay chi achi.

47. Xcam ꝸa ri ahauh ꞓaꞓavitz, ri ki xpe pa Tulan, ki ꝸa e ꝸhutik ꝸahola ri ka mama Caynoh, Caybaꝸ, ok xcam qui tata, xavi chiri xemuke vi can, chupam qui çakeribal Paraxone.

48. Bala ꝸa xeye vi e cay chiachi, xeul chiri quecha ꝸa ok xeul chiqui chin ꞓekaquch, Baꝸahol, Cibakihay: Mixoh ul, yxkatee, yxkanam, oh vae oh ꞓalel Xahil, ahuchan Xahil kohucheex, oh y ꞓalel, oh yvahpop. ꝸi quecha ok xeul, mani ꝸa natal xepe vi vue pe he ret ri Çactecauh, ri xcam can chupam çivan ꝸhopiytzel; ꝸi xe cha chic e ka tata e ka mama, yxnuꝸahol.

49. ꝸi nabey ꝸa xꞓaꞓar Tepeuh, rahaual Cauke. Cuztum ꝸhixnal ru bi huyu; xban vi ti xibin ru naual ri Tepeuh, tibirbot huyu ꝸo vi, xpatanih ꝸa ronohel amaꞓ chuvach Tepeuh.

50. He ꝸa ri ꞓalel Xahil ahucham Xahil xtakex quitzih ruma ꞓekaquch Baꝸahol: ꝸi xecha ri ꞓalel Xahil ahuchan Xahil; Que be tah ru nabey ka patan ri Caynoh, Caybaꝸ, oh ꝸoh oh yvahpop, ꝸi xecha chique chinamit, ꝸi xtakex ꝸa quitzih ruma chinamit.

of the Demon were placed parroquets and parrots. Therefore they called that place Chiqohom. After having lived there awhile, Gagavitz begat two infants, the first named Caynoh, the second Caybatz, both boys.

47. At that time the king Gagavitz died, the same who came from Tulan; his children, our ancestors, Caynoh and Caybatz, were still very young when their father died. They buried him in the same place where their dawn appeared, in Paraxone.

48. Thus were the two boys left. Then Gekaquch, Baqahol and Cibakihay arriving, said to them: "We have come; we are your mothers and sisters; we are here, we the Galel Xahil and the Ahuchan Xahil, as we are called; we are your Galel; we are your Ahpop." Thus many of them came and spoke, not remembering the sign of Zactecauh, who had died in the ravine of Qhopiytzel. Thus spoke many of our fathers and ancestors, oh my children.

49. The first who ruled with glory was Tepeuh, the king of Cauke. Cuztum and Chixnal were the names of his strongholds. The magic power of Tepeuh inspired terror, he caused the mountain to tremble where he lived, and all the tribes paid tribute to Tepeuh.

50. Now these Galel Xahil and Ahuchan Xahil caused these words to be carried by Gekaquch and Baquhol: "The Galel Xahil and Ahuchan Xahil say thus, 'Let Caynoh and Caybatz go forth first as our tribute, for as for us, we are the rulers.'" So said they to the clans. And the boys were sent with the message for the clans.

Qui benebal vae ruɉin Tepeuh.

51. Xebe ɉa ri ka mama Caynoh, Caybaɉ, ruɉin Tepeuh, he huɉiçic xebe, xax quiyonih chicam ri ɛalel Xahil, Ahuchan Xahil; xeapon ɉa ruɉin Tepeuh. Chinak qui xux, xeucheex ruma Tepeuh oh ru ɉahol ɛaɛavitz, ɉi xecha ɉari Caynoh, Caybaɉ; ɉi xmacamo ɉa Tepeuh, ok xraɉaxah quitzih, quereɉa xeɉaçe vi ri ruma Tepeuh he ta camel ok xebe ruɉin.

52. Tok xetak ɉa chi ɉamoh patan rumal Tepeuh, xe be ɉamo ru patan amaɛ. Mani ɉa xe cam vi chuvi tak amaɛ chi ɉamoh patan; kitzih chi ronohel tixibin qui puz qui naval ri Caynoh Caybaɉ; tihulhut que ɉohe vi chaɛa quere ri ɛaɛ, tibirbot ɉa quere ri Cabrakan; qui quereɉa tú xibih vi ri amaɛ ri, ok que apon chuvi tak amaɛ, ronohel ɉa xya chique rumal amaɛ, qui ɉambal patan. Chila ɉa relebal ɛih, xpuvakix vi pe qui xet, puvak, baɉbal qui xet xux, rumal amaɛ qui ɉambal patan; xnimax quitzih, quere xae ru ɉahol Tepeuh xux ruma ri xbanatah xqiban, kitzih eloɛ xeux ruma.

Ri yabal quixhayl vae.

53. Xebe chiɉa e ɉamol patan chi Ahɉiquinahay, ɉi xerihix ɉa chi ɉaholal kamama. Chila ɉa chi Ahɉiquinahay xbeya vipe quixhail, xaɉa quixet xrayix, puak baɉbem quixet. Ok xe apon ɉi xcha ɉa Ahɉiquinahay: quekahiah ree ru çamahal Tepeuh, kitzih tixibin qui naval; kaya quixhayil, ka ɉama can qui xet; xecha, maqui ɉa xel qui chi ahaua chique Caynoh, Caybaɉ; xquixibih qui ɉoh cuxla xquina xaɉa xbe eleɛaxel

Their Interview With Tepeuh.

51. Our ancestors Caynoh and Caybatz came to Tepeuh. They entered alone while the Galel Xahil and Ahucham Xahil remained alone without, When they reached the presence of Tepeuh: "Who are you?" was said to them by Tepeuh. "We are the sons of Gagavitz," replied Caynoh and Caybatz." Tepeuh marveled greatly when he heard their words: therefore they were strengthened by Tepeuh as they were humble before him.

52. They were then sent by Tepeuh to collect the tribute, and they went forth to take the tribute from the tribes. No one of the many people died while they were taking the tribute. Truly all feared the magic power and wisdom of Caynoh and Caybatz. Where they were at night it shone like fire, and there was trembling as of an earthquake. Therefore all the people were in fear when they came among them, and they were given all things by the people when they came to take tribute. Quite to the far East they were paid what they demanded, precious metals and spun stuff as they demanded, by the tribes from whom they took tribute. Mighty were their words. Therefore by these actions they became the sons of Tepeuh, and by them truly they became illustrious.

They Are Given Women.

53. At length they arrived to collect the tribute from the Ahtziquinahay, who are also descended from our ancestor. They came to where the Ahtziquinahay were with their women, and designating what they desired, they designated metals and spun stuff. When they came, the Ahtziquinahay said (among themselves): "Let us make these messengers of Tepeuh our sons-in-law. Truly their magic power is terrible. But we will give them women, and we will take back what they have designated." So they said, and none of the chiefs went

quixet chaɁa, cuma quimeal ahaua; xa eleɁal xbe çelel quixet tan quevar; ha ɉa quimeal ahaua hun ÇunɉunɁanel Mayahauh, Puci ahauh xequiɉam ri Caynoh, CaybaɉȜ qui bi quixhail vae BubaɉȜo ru bi hun, Ycxiuh rubi hunchic. Mani chi ɉa quixet xquina ri ka mama xe macamo, ɉi xe cha ɉa: Mixoh y Ɂalaba, at AhɉȜiquinahay, xtoyevar Tepeuh ckikih; Xecha:—Ba y xibih yvij, xtika ya yvix hayil, xquixkahiah, maquina ytzel xtikaban, quixbe bijx chire Tepeuh, xmaqui chivi xeucheex. Tok xya ɉa chiquichin ri quixhail, xebe ɉa bijx chire Tepeuh. Xax maqui chi vi xebe, xquixibih qui chuvach Tepeuh, cani xquevah qui chupam pec, xeyaloh chupam pec, chi e van ri xubinaah Pecparu pec, Caynoh tucheex.

Canobal quichin vae.

54. Tok xe canox ɉa ruma chinamit: Oh e ka canoh kah pop, ba tan e ɉo vi, xkaɁalabaki, xkaɉaxah quitzih ree xa maqui paal qui tee qui tata, ɉi xechari Ɂekaquch, BaɉahoȜ, Cavek, Cibakihay chique Caynoh, CaybaɉȜ. Tok xe canay ɉa pa pec, que cha ri canoy quichin xe apon: Oh canoy yvichin, yxkahpop, kitzih vi tan hoye ka vach, xecha. CaniɉȜa xecha ri Caynoh, CaybaɉȜ; Mani ko be maqui pe ɉoh yvahaual Ɂalel ahuchan, chinak la ɉa tiraho chike? maqui pe oh camel xoh be ruɉin Tepeuh, mani ɉa kobe quecam; na ri xitakeh quitzih, kobe na ɉa hiquibax chi ree Tepeuh; ɉate kobe; xecha, xaɉa cani xutakeh chinamit; cani xbe çamahel hiquibaay quichin chire Tepeuh; cani xquicot Tepeuh tok xraɉaxah

forth to Caybatz and Caynoh. These were frightened, lest some should come during the night and the treasures they had collected be stolen by the daughters of the chiefs. And indeed, these did come secretly and stole the jar of treasures while (the brothers) slept. They were the daughters of the chiefs Zunçunqun, Ganel, Mayahauh and Puciahauh. Caynoh and Caybatz took them as wives; Bubatzo was the name of one, Icxiuh of the other. Our ancestors not seeing their treasure were filled with fear. They cried out: "You have indeed, ruined us, oh ye Ahtziquinahay! Tepeuh will be angered against us." They answered: "Be not frightened. We shall give you wives; you shall be our sons-in-law; we will do you no evil; you will go speak to Tepeuh and nothing will be said to you." Then wives were given to them, and they went to speak with Tepeuh. But they did not reach there, they feared to come before Tepeuh; so they hid themselves in a cavern, and they retired into the cavern. The place where they hid was called by Caynoh Pecparupec (a cave within a cave).

The Search For Them.

54. Then they were sought for by the tribe. "We seek our rulers. Where are they? We are truly afflicted; for we have heard their voices. Neither their mothers nor their fathers wish to leave them!" so spoke Gekaquch, Baqahol, Cavek and Cibakihay concerning Caynoh and Caybatz. At length they searched in the cavern, and those who had spoken met them coming: "We seek you, oh our rulers, and truly we are unhappy," said they. Caynoh and Caybatz answered: "We shall not come if your rulers, the Galel and Ahucham, are not there. Who would be with us? Are we not humbled if we return before Tepeuh? We shall not come that they may kill us. Let them take these words, that we may go forth and be reconciled with Tepeuh. Then we will come." So said they, and immediately it was carried to the people. A messenger was sent to report to Tepeuh.

qui tzihol, xquicot navipe Cakchequele, Çoꝯil Tukuchee, xquicot ꝯa Ahꝯiquinahay; tok xe canay ka mama.

Caponibal chic vae panche Chiꞓohom.

55. Xe apon ꝯa chiri cachbilam chic quixhayil, quere bila xꝯet qui vach xquicot ronohel amaꞓ, tok xeapon chic. Cani ꝯa xehiꝯax xecam ri ꞓalel Xahil Ah ucham Xahil, ronohel tzih tok xecam.

56. Xeoc ꝯa chi ahauarem, Ahpop Xahil xux ri Caynoh, Ahpop ꝯamahay xux ri Caybaꝯ, e cay chi ahaua xeux humah tzih ok xeoc chi ahauarem.

57. Xe ꝯaholan xe mealan ꝯa, ri Caynoh, Caybaꝯ, e cahi xe ru ꝯaholah hun, e voo xe ruꝯaholah hunchic, e belehe chi achi xe qui ꝯaholah ri Caynoh, Caybaꝯ, xe re ꝯa quitzih tixibin qui puz qui naval ri ꞓaꞓavitz, Çactecauh, Caynoh, Caybaꝯ.

58. Ok xecha ꝯa ri Caynoh, Caybaꝯ: ti ꝯakattah ri kahauarem oh ru pixabam vi ka tata; que oc tah cay ka ꝯahol chi ahauarem, xecha. Tok xoc ꝯa hun ru ꝯahol ahauh Caynoh ahuchan Xahil rahauarem xux, xoc chic hun ruꝯahol ahauh Caybaꝯ, ꞓalel Xahil, rahauarem xux, quereꝯa cahi vi kahaual ri oh Xahila, xꝯakat cahauarem ka mama chiqui vach.

Xecam ꝯa ri Caynoh Caybaꝯ.

59. Xe ꝯa oquenak can ꞓalel Xahil, ahuchan Xahil, tok xecam ahaua. Cani ꝯa xoc chic quiꝯexel; he caca qui ꝯahol xeoc chi ahauarem, ahpop Xahil, ahuchan

When Tepeuh heard the report he rejoiced, and the Cakchiquels rejoiced, and the Zotzil Tukuches and the Ahtziquinahay rejoiced. Then they went forth to seek our ancestors.

The Arrival Again at the Woods Chigohom.

55. Returning, they arrived together, where were their wives. Therefore all the tribes rejoiced on seeing their faces, when they returned. Immediately they caused to be hanged and executed the Galel Xahil and Ahucham Xahil, and all their fame perished with them.

56. Then they entered in possession of the royal power. Caynoh was made Ahpop Xahil, and Caybatz was made Ahpop Qamahay. Both were kings, and their words were as one, when they assumed the royal power.

57. Caynoh and Caybatz begat sons and daughters. The first had four sons and the second five sons, making nine sons begotten by Caynoh and Caybatz. Terrifying was the fame of the magic power and wisdom of Gagavitz, Zactecauh, Caynoh and Caybatz.

58. Then Caynoh and Caybatz spoke thus: "Strong is now our royal power; we hold the rulership from our fathers; let our two sons partake of our power." So said they. Then a son of Caynoh was placed in possession of power and was made Ahuchan Xahil, and a son of Caybatz was placed on the throne and was made Galel Xahil. Thus we had four rulers, we the Xahila, and our royal power was established in the presence of our ancestors.

Death of Caynoh and Caybatz.

59. After the Galel Xahil and the Ahuchan Xahil had taken possession, the kings died. Immediately their posterity succeeded. Two by two they entered into power, and the two sons of the sons of Caynoh received homage

Xahil xquikaleh ri e cay ru ɉahol ruɉahol ahauh Caybaɉ, Caynoh: xeoc chiɉa cay ru ɉahol ahauh Ahpop ɉamahay, Xahil ɛalel Xahil xquikaleh: xɉakat ɉa cahauarem chiqui vach he ru ɉahol Caynoh, Caybaɉ, he nabey ka mama xebano can ri ahauarem, yx nuɉahol, xahun ka tee tata xahun xohboço oh Xahila.

60. He ɉa ki xeçutulakin, xeyamalakin ree; kitzih chiɉiy qui tinamit qui huyubal xux, tok xeɉiyar ɉa qui meal qui ɉahol, ri e belehe chi achi, ri xe qui ɉaholah ahauh Caynoh, Caybaɉ: xa ɉa ki xcam ahauh Citan ɉatu, tok xbiyin ahauarem chiqui vach he ka tata he ka mama; kitzih chie ɉiy ahaua xux, xax çolo cahauarem.

61. He ɉa ri qui ɉahol ɉoxahil ɉobakil, quere navipe ri qui ɉahol ri ɛalel Xahil, Ahuchan Xahil, quereɉa ri ru ɉahol Ah Cupilcat, rihun xɉace. Xe qui hach ka mama chiqui vach ke chinamital, xeux chirih ru ɉahol ahauh ahauh Caynoh, xeoc vi rie qui ɉahol ɉoxahil ɉobakil, xaviɉa chiri xeoc vi ru ɉahol ri Ahuchan Xahil ri xehiɉax chirih ahpop, Ahuchan xeoc vi.

62. Xeoc chi ɉa chirih Ahpop ɉamahay Xahil, ɛalel Xahil, ri ru ɉahol Ah Cupilcat, xavi ɉa chiri xeoc vi e ru ɉahol ri ɛalel Xahil ri bala xepe vi, ri xeyaoel Caynoh Caybaɉ, xe be ruɉin Tepeuh, xaɉa xeɉohe chi popol ri ykomaɛi e huvi chi vinak re ɉa ru bi qui tinamite, ri nabey qui tinamit.

63. Xqui toloba ɉa ri ki xeçaker vi conohel xepe chiri Pantzic, Paraxone; yalabey Çimahihay, Panchee, Chiɛohom, Chiavar, ɉupi taɛahi, niɉa ya ɉotox ul; re chiɉa

as Ahpop Xahil and Ahuchan Xahil; the two sons of the chief Caybatz took possession and received the homage of their subjects as Ahpop Qamahay and Galel Xahil. Thus was the monarchy established during the time of the children of Caynoh and Caybatz. They were our first ancestors who established the royalty, O my children; but one mother only and one father only brought us forth, us, the Xahila.

60. They received homage, they received presents; for the towns and places were beyond number which were theirs. Then multiplied the daughters and sons of the nine sons begotten by the kings Caynoh and Caybatz. When, however, the king Citan Qatu died, the royal power was split up among our fathers and ancestors; there were then many chiefs and the power was divided.

61. There were the sons of Qoxahil and Qobakil, and the children of the Galel Xahil and the Ahuchan Xahil, and the sons of Ahcupilcat, of whom our ancestors had spared life and granted a dwelling place. These made an opposition to the sons of the king Caynoh. The children of Qoxahil and Qobakil having begun to rule, the sons of the Ahuchan Xahil, who had been hanged, opposed the king, and began to rule as Ahuchan.

62. Against the Ahpop Qamahay Xahil was the Galel Xahil, son of Ahcupilcat; also the sons of the Galel Xahil who was with Caynoh and Caybatz and accompanied them to Tepeuh. They had lived in the sovereignty of the Ikomagi, a nation whose name is from their city, their principal city.

63. At that time they abandoned the place where their dawn had appeared and they all returned to Pantzic and Paraxone; they left Cimahihay, Panche, Chiqohom, Chiavar, and Tzupitagahi, following the valleys of the river.

ru bi ki xeçutulakin chivie, Çahcab tinamit, Peɉe, Utzupa ɛinona, ɛalaah, Puzbal, Çaliɉahol, Nimçakahpec, Yut ɛum Calla, chuvi Xilom, Molinxot, Pa chalic bak, ɉhuti tinamit, ɉitan ɉa tiɉil Akahal vinak chuvi tinamit OɉhaI, ɉabouil çivan, tan ti ɛaɛar ahauh YɉhaIcan Chicumcuvat, rahaual Akahal vinak.

64. Tok xe apon chiɉa e ka mama chiri chuvi tinamit OɉhaI, xeloɛox ɉa chiri ruma Akahal vinak, ɉa chiri xuɉam viri cahi chi amaɛ; mahaok ti pax Akahal vinak: ɉa ruqaam ok ri ronohel, xa ɉa ki rupaxic Akahal vinak. Ok xtole can ri tinamit OɉhaI, xa meɛenalah huyu, xrokah taɛah, ok xapon ral ruɉahol ahauh YɉhaIcan Xepakay; chuvi vi te xe ynup, xa maloh yc, xa chom, xa car xu raih. Xa naak ɉa ruyon vinak xapon chiri taɛah, xaɉaxrah qui hiɉah qui ɉahol ahauh, xa ruma cachihilal, xax rah yɉo qui ɛaɛal chiqui vi qui tata, quere ɉa xerah cam vi cuma ahaua ri. Xa ɉa hun aɛa xeel qui ɉahol, xcokotah vinak chila Panah Chiholom, Xepakay xe ynup: cani ɉa xquicot Akahal vinak, tok xeka apon ri qui ɉahol ahaua taɛah. QuereɉaI tok xhacho ri Akahal vinak ri, tok xtole ɉa can ri tinamit OɉhaI, rachpetic ɉa Akahal vinak ri ka mama, ok xlaɛabex chic ri ÇakiɉahoI, Nim cakah pec.

Vae xtinuɉibah

65. Quibi ri e ka mama xe ahauar oher, ri ki xe çutulakin xe yamalakin, ri ɉiy qui tinamit xux, xaki ru camic ahauh Citan ɉatu, tok xbiyin cahauarem ka mama chi qui vach.

66. Xahauar ahauh Citan ɉatu, ru ɉahol ahauh Caynoh, xa vi ɉoh ru puz ru naval ri. Ok xahauar chiɉa ahauh

The names of the places that they received homage from in this journey are the towns Zahcah, Petze, Utzupa, Ginona, Galaah, Puzbal, Zaliqahol, Nimzakahpec, Yutcum, Calla, Chuvi Xilom, Molinxot, Pachalicbak, Chuti tinamit, where the Akahal nation had greatly increased, and where, in the towns of Ochal or Qabouil Civan, the king Ychalcan Chicumcuvat, chief of the Akahals, reigned with majesty.

64. Our ancestors then arrived at the town Ochal. They made themselves liked by the Akahals, and founded there four towns. The Akahal nation had not previously been divided; but at that time they all made a choice and chose to effect a division of the nation. It was at this time that they abandoned the town of Ochal, which was in the warm district, and sought the highland plain, when the sons of Ychalcan came to Xepakay Seated on the roots, under the shade of a ceiba tree, they ate chile, and had shellfish and fish, as they liked. Then the people of the place, coming above the plain, sought to hang the sons of the king for their temerity; for they aimed to surpass the greatness of their father, and for that reason the chiefs wished their death. But these princes, making a night attack, routed the people at Panah, at Chiholom and at Xepakay, under the ceiba tree. The Akahals rejoiced at the arrival of the princes on the plain. In consequence of this event, the Akahals separated, and they left the town of Ochal, and accompanied our ancestors, and established themselves at Zakiqahol and Nimcakahpec.

Here I shall write

65. The names of our ancestors who received the homage and presents of a great number of towns after the death of the king Citan Qatu when our ancestors publicly took the government.

66. The chief Citan Qatu ruled, the son of the chief Caynoh, to whom were mystic power and wisdom. Then

ɟotbalcan. Xahauar ɟa ahauh Alinam xahauar chiɟa ahauh, Xttamer Çaquentol. Ok xoc chiɟa ahauh ɟhiyoc Queh ahɛuɛ. Haok xmolobax el ahauh ɛalel Xahil Xulu ɟatu chire ɟechevinak, xax rah ru yac labal ahauh chiree xban vi pa ɛinona; xban tzaloh chuvach tinamit ɛinona; quereɟa xya vi el ahauh Xulu ɟatu ri cuma ahaua ɟhiyoc Queh, Ttah ttah Akbal, he tan que ahauar, xax mani chi vi qui covil ahaua kitzih hoye qui vack xux hoye navipe ru vach vinak xux cuma.

67. Ok xcha ɟa ahauh ɟikab chique ahaua: Tilaɛabeh chic y huyubal Chiavar, xeucheex ruma ahauh ɟikab.

Caponibal chic Chiavar vae.

68. Ru tzih ahauh ɟikab, tok xepon chic ka mama chuvi tinamit Chiavar ɟupitaɛah, xavi ɟa xlaɛabex can ronohel huyu ruma vinak, quere navipe xbe cuɟin ahaua ok xquilaɛabeh tinamit Chiavar, ru chi ɟikab.

69. Xahauar chiɟa ahauh Xitayul Hax. Xlaɛaben ok tinamit Chiavar ok xahauar Xitayul Hax.

70. Ok xoc chiɟa ahauh Xiquitzal chi ahauarem, tan e ɟoh chiri chuvi tinamit Chiavar ɟupitaɛah; tan ɟa ti ɛaɛar ahauh ɟikab chi ahauarem, chila chuvi tinamit ɛumarcaah chi Yzmachij, tan ti patanih ronohel amaɛ chu vach.

71. Ruma ri tan tu cuch ri oxlahu ɟhob chi ahlabal chiri ɛumarcaah, ɟa tahin ok tiqui hunamah ruvach qui ɟha, qui pocob, xqui kaçax ɟhuti amaɛ nima amaɛ,

ruled the chief Qotbalcan. The chief Alinam ruled. Next ruled the chief Xttamer Zaquentol. Then followed in power Qhiyoc Queh Ahgug. In his reign the chief and Galel Xahil Xulu Qatu gathered together the Quiche nation, desiring that war should be declared against those who were attacking Ginona, and were engaged against the town Ginona. For this reason the chief Xuluqatu was sent by the chiefs Chiyocqueh and Ttah ttah Akbal, who then reigned, to say that no mercy should be shown to the chiefs who commanded the forces of the enemy, but that the people should be spared.

67. Then the king Qikab said to the chiefs: "Go back again to your town at Chiavar." Thus spoke the king Qikab.

Their return to Chiavar.

68. It was by command of the king Qikab that our ancestors returned to the city of Chiavar and Tzupitagah. All the towns were occupied by the nation, therefore they came with the chiefs when these removed to Chiavar by order of Qikab.

69. The chief Xitayul Hax was then reigning. The town of Chiavar was peopled during the reign of Xitayul Hax.

70. At that time also the chief Xiquitzal had power. They dwelt in the towns of Chiavar and Tzupitagah. The king Qikab ruled with majesty over all the kingdom at the towns Gumarcaah and Izmachi, and all the people paid him tribute.

71. For him the thirteen divisions of warriors assembled at Gumarcaah, and they prepared their bows and shields. The tribes, great and small, and all the dwellers in the ravines were conquered, nor did it cost the Quiches

ronohel çivan tinamit, maquina xaruyon ɉechevinak; xuban oxlahu ɉhob chi ahlabal xkaçan amaɛ, quere xɛaɛar vi ahauh ɉikab ri.

72. Maqui ɉa xe covin ree ɉhakab ahaua he ka mama, ri mix kabijh can, xax qui meztah tzih, quere ri hoye vi ruvach ÇoɉŞil Tukuchee, ri xux, mani qui covil xhoyevatah ruvach vinak cuma, xqui chup ɛaɛal tepeval.

73. He ɉa tan que ahauar ri Rahamun, Xiquitzal; he ɉa tan que achihir ri ki e ka mama ri Huntoh, VukubaɉŞ, quibi, tan he ɛaɛalah achiha, he kitan que bano labal ruɉin ahauh ɉikab: ɉa ɉoh ok ɉa ka mama VukubaɉŞ chiri Boɛoiya; chiri ɉa Xequiz chee tan ɉoh vi Huntoh, qui mama nima abahi chiri tan que chahin vi el labal, tan ti tahin ɛaɛalah labal chiri pan Ah Chiholom, tan ti ɛaɛar ahauh YɉhalAmullac, rahaual Akahal vinak.

Haoc xeoc chi ahauarem vae.

74. ɉateɉa ok xeahauar ri ka mama ri Huntoh VukubaɉŞ, ɉa e ɉa ki xe ɉamo ɛaɛal tepeual; xeoc na chi ahauarem ɉa tan ok ti ɛaɛar ahauh ɉikab, ɉa hoye ok ruvach ÇoɉŞil Tukuchee.

75. HaɉaŞ ri ahauh VukubaɉŞ ka mama, Citan Tihax Cablah rubi ru tata; rixɉaholam e ru mam ahauh Citan ɉatu, ri Tihax Cablah. Xa xbiyin cahauarem ka mama chiquivach, xa vi e ru mam ahauh Caynoh, ahauh Citan ɉatu, quereɉa xoc vi chi ahauarem; ka mama ri cumal ahauh ɉikab, ruɉin ronohel ahaua nimak vinak humah chi ok xoc chi ahauarem ri ka mama VukuaɉŞ, Huntoh quibi xae cay chi ahaua.

anything. The thirteen divisions of warriors conquered the towns, and thus was increased the glory of the king Qikab.

72. But half of the chiefs would not listen to the words of our ancestors which had been spoken to them; they forgot the order which had been given to spare the Zotzil Tukuches, and not to show mercy to the chiefs, and thus they dimmed the royal power.

73. Those who were then ruling were Rahamun and Xiquitzal, and among the warriors were our ancestors Huntoh and Vukubatz. They were famous warriors and made war under the orders of the king Qikab. At that time our ancestor Vukubatz was at Bogoiya and Huntoh was at Xequizche. These men of old, mighty rocks, had gone forth to war, to wage glorious war with those of Chiholom, where reigned the chief Ychal Amullac, ruler of the Akahals.

These Obtain The Royalty.

74. After these things our ancestors Huntoh and Vukubatz reigned, seizing the power and majesty. When they obtained the royalty, the king Qikab was still reigning, and he had mercy on the Zotzil Tukuches.

75. This chief, our ancestor, Vukubatz, had as father Citan Tihax Cablah, who was the son of the king Citan Qatu and Tihax Cablah. The latter let the power pass to our ancestor, and the king Caynoh and the king Citan Qatu thus obtained the power. Our ancestor, summoned by the king Qikab and by all the chiefs and leading men, from all parts, was placed in the royal power, and thus our ancestors Vukubatz and Huntoh were then the two kings.

76. Xeoc na chi ahauarem ka mama ɉateɉa ok xqui laƐabeh tinamit Chiavar ɉ,upitaƐah. Kitzih ɉa tan ti ƐaƐar ahauh ɉikab, ok xe ahauar ri ka mama Huntoh Vukubaɉ,, kitzih vi tixibin que achihir, maqui qui meztam tzih xavi xere qui ɉuxlaam, quitzih he nabey ka tata ka mama ri ƐaƐavitz, Çactecauh, Caynoh, Cabaɉ,, Citan ɉatu. Kitzih vi ɉa ɉoh chic qui puz qui naval ri ahauh Huntoh Vukubaɉ,, ri ki xɉamo ƐaƐal tepeual; kitzih chi ɉi ya amaƐ tinamit, xqui haçah can ruɉin ahauh ɉikab, ruɉin ronohel ahlabal; tanti xibin ru ƐaƐal ahauh chuvach ronohel vuk amaƐ, tanti hunamax labal rumal ronohel ahlabal; quere ɉa xƐaƐar vi ahauh ɉikab ri. Ronohel ɉa tinamit ree xqui haçah can, mahaok ti tiquer ɉhaoh chirih ahauh ɉikab, ruma ɉeche vinak ok xban can:—

Rubi tinamit vae ronohel.

77.

Halic	AhɉhumilaHay
Vitaum	LamaƐi
Lahub	Cumatz
Beleh Cuihay	Rapak
Xubabal	Chichah
ƐaƐalyx	Vxa
Hultucur	Ahalquil
ɉamaƐekum	Molomic Abah
Chiɉotuk	Nimpokom
ChicakyuƐ	Nacuxcux
Coha	Bulbuxiya
Ahɉ,uruya	Panah
Çutum	Chiholom
ɉhixnal	Ɛekaçivan
Molobak	ƐuƐuhuyu
Toxɉomine	ɉaxɉan
Tuhallahay	Vukuçivan
Vchabahay	Xerahapit.

76. When our ancestors had taken possession of the royalty, they settled the towns of Chiavar and Tzupitagah. Truly the king Qikab ruled with great glory when our ancestors Huntoh and Vukubatz reigned. Those warriors inspired terror, nor were their histories forgotten, and the fame was recalled of our first fathers and ancestors, Gagavitz, Zactecauh, Caynoh, Caybatz, and Citan Qatu. Truly there were magic power and wisdom in our ancestors Huntoh and Vukubatz; they assumed glory and majesty. Truly many were the cities and peoples who submitted to them, and over whom they had triumphed with the king Qikab and all the warriors. For this great monarch inspired terror throughout the seven nations, and his warriors carried war in all directions; and therefore great was the glory of the king Qikab. These are all the towns which they had conquered before the insurrection broke out which the Quiches made against their king Qikab:—

The Names Of All The Towns.

77.

Halic	Ahɉhumilahay
Vitaum	Lamaɛ̈i
Lahub	Cumatz
Beleh Cuihay	Rapak
Xubabal	Chichah
ɛ̈aɛ̈alyx	Vxa.
Hultucur	Ahalquil
ɉamaɛ̈ekum	Molomic Abah
Chiɉotuk	Nimpokom
Chicakyuɛ̈	Nacuxcux
Coha	Bulbuxiya
Ahɉuruya	Panah
Çutum	Chiholom
ɉhixnal	ɛ̈ekacivan
Molobak	ɛ̈uɛ̈uhuya
Toxɉomine	ɉaxɉan
Tuhallahay	Vukucivan
Vchabahay	Xerahapit.

78. Ronohel ꝯa tinamit ri xquikaçah can Huntoh, Vukubaꝯ; ruꝯin ahauh ꝯikab, ꝯa laƐabem ok tinamit Chiavar ok xquiban can ka mama.

Ru tiqueric ꝯa ꝯhaoh chirih ꝯikab vae.

79. Tok xtiquer ꝯa ꝯhaoh chirih ahauh ꝯikab, ruma ꝯeche vinak; xavi ru chinamital ahauh xyaco ꝯhaoh, xa xqiz ru chinamital ahauh chucohol nimak achij: tzukul richin maqui chi tah xhito ri alꝯahol xraho ꝯeche vinak; xa xrah rambey akan ruma ꝯeche vinak, xax maqui vi ꝯa xraho ahauh. He pokon re runa ahauh ri nimak achij, maqui xe ruya ri hitol quij. Quereꝯa xbe vi chiuh ahauh ri ruma ꝯeche vinak, xax qui chup qui ƐaƐal.

80. He ꝯa cay ru ꝯahol ahauh tan que ƐaƐar. Tatayac rubi hun, Ah Ytza rubi hunchic; Chituy, Quehnay qui bi cay chic, xavi e qui ꝯahol ahaua: he ꝯa xe rach qui chiih ꝯeche vinak ri, xtiho naek ꝯa chirichin ahauh cuma ru ꝯahol xax maqui chi vi ꝯa xeruya ri hitol qui; e pokon xeruna ri tzukul richin; quereꝯa xbe vi chirih ahauh ri cuma ru ꝯahol. Xax ruꝯin vi ꝯa ticako vi quivach chire qui tata, ri Tatayac Ah ytza, quibi, xax quihiƐuh rahauarem ahauh, xquirayih ꝯa ru xit, ru puvak, ralabil ru vinak qui tata; tok xu popoh ꝯa ru tzih ꝯeche vinak chiquih nimak achij tzukul richin ahauh; xeꝯiz cam conohel ru nabey tzukul richin ahauh.

81. Vaꝯa quibi cahaual nimak achije: Herech, TaƐunun, XhuꝯuY, Eventec, Açacot, Camachal qui bi. Kitzih ꝯi yatak cal qui ꝯahol, ri hutok ꝯhob, chi ahpopo. Mani chiꝯa xꝯuluben ahauh cuma ok xecam, tok xoquebex ꝯa cochoch ahpopo ruma achiha, xeꝯiz cam ahpopo cuma

78. All these towns were conquered by Huntoh and Vukubatz, and by the king Qikab, when our ancestors settled at Chiavar and made that town.

Beginning Of The Revolt Against Qikab.

79. Then began a revolt against the king Qikab by the Quiche men; the family of the king was the cause of the contest. The family of the king perished with many of the people. The Quiches would not promise the homage as vassals which he asked of them. They wished that the roads should be free to the Quiche people, which the king would not grant. Therefore many of the people disliked the king and they would not pay him their dues. For this reason the Quiches turned against the king and his glory diminished.

80. The two sons of the king were already distinguished. Tatayac was the name of the one, Ah Itza the name of the other. Chituy and Quehnay were the two sons of these princes. These took the part of the Quiches, and the king was thus opposed to his own sons, who incited the people not to pay their dues, already irritated on account of their subjection; and thus it came that the king was against his own sons. Thus Tatayac and Ahitza were opposed to their father, for they coveted the royal power, and desired the precious stones, the metals, the slaves and people of their father. At this time there was a council of the Quiches against the warriors maintained by the king, and they began to put to death all those of the first rank in the royal service.

81. These are the names of those of the royal service: Herech, Tagunun, Xhutzuy, Eventec, Azacot, Camachal. Then all the populace and the heads of the tribes assembled together. His people did not assemble around the king that they might not be killed, and the houses of the rulers were entered by the people and the rulers were

achiha. maqui ruchi ahauh; tan ɉa ɉoh ahauh chuvi tinamit Panpetak; cani ɉa rachcamic ahauh xrah ux cuma achiha: ruɉin navipe qui chij ruɉahol ahauh xcoquebeh rochoch ahauh Panpetak; cani ɉa xelahpe ahauh ɉikab chique achiha. Quereɉa xtzolih vi achiha ri Xahil ah popo, xeyaar chi camic; ɉateɉa ok xelah ahauh chique achiha, xutzihobeh ru xit ru puvak; xu yaɉa cahauarem cah popol achiha, xuyacan ƐaƐal tepeval chique achiha: ruyoƐ ru ɉux ahauh ɉikab chique ruɉahol ytzel xquiban ri Tatayac, Ah ytza quibi. Quereɉa xɉam vi ahauarem ƐaƐal, cuma achiha ri humah chi amaƐ, tok xya ri oxlahuh chi ahpop chi varabal, chu chij amaƐ, xa nimak achij ki ru xe ɉhaoh, ok xchup ƐaƐal ɉiche ki vi ru chi can ahauh ɉikab. Tok xɉam ƐaƐal chi amaƐ oher, yx ka ɉahol; cani ɉa xƐil vinak alɉahol, chu nimaxic ahauh ruma achiha, kitzih hoye ru vach ahauh xux, ɉa hunam chivi naek ɉa ru vach oxlahu ɉhob chi ahlabal chiri, ok xvar ɉhaoh chirih ahauh ruma ɉeche vinak, ɉa nakah ok ɉa tutzin ɉhaoh, ok xtiquer chic chiquih ka mama.

Ru xe chiɉa ɉhaoh vae.

82. Ok xtiquer chic ɉhaoh chiquih ahaua Huntoh, Vukubaɉ, Chuluc, Xitamal Queh, cahi chi ahaua vae. Xaɉaÿxokxyaco chic ɉhaoh chivih ÇoɉÿilTukuche, Nimapam Xcacauh rubi yxok, ki ru xe chic ɉhaoh. Xa ah ɉay vay yxok xbe pa tinamit Ɛumarcaah, xaɉa xrah kup ru vay yxok ruma hun achij qui ɉaɉal ahaua ɉiche: xa maqui xuya vay yxok chire ɉaɉal, xax heɉ ka achij chi chee rumal yxok. Canih xrah hiɉatah achi xrah cam rumal yxok Nimapan Xcacauh. Quereɉa xyacatah vi ɉhaoh ri rumal ɉeche vinak; xataɉa xcam ri yxok

slain by the people; not by order of the king; for the king was then in the village of Panpetak. The populace there wished also to kill the king. But the orders of his sons prevailed in the royal house at Panpetak. The king Qikab humbled himself before the people. Therefore the people began again to kill those of the house of Xahil. Again the king humbled himself before the people, trying to appease them with his precious stones and metals. He gave up the power of the rulers to the people and divided with them his royal rights. The heart of the king Qikab was bruised by his sons Tatayac and Ah Itza, by that which they had done. Therefore the royal glory perished at the hands of the people of all the classes, and the thirteen divisions and the powers they held were given up, and the glory of the Quiches was extinguished in the revolt against the orders of the king Qikab. Then perished the ancient glory of the nation, O you my children; for since then the people acted, and the king is made such by the people. Truly they had then pity for the king, for the thirteen tribes having obtained the power, the contest of the Quiches was ended; but when it was near its end, it suddenly broke out anew among our fathers.

Another Revolt Follows.

82. Then another revolt began against the four leaders —Huntoh, Vukubatz, Chuluc and Xitamal Queh. It was a woman who was the occasion of this revolt with the Zotzils Tukuches, a woman named Nimapam Xcacauh, and she caused the revolt. This woman had come to sell bread in the town of Gumarcah, and one of the guards of the Quiche prince had tried to take the bread from her by force; the woman had refused to give up the bread to the guard, and the man was driven away with a stick by the woman. Then they wished to take and kill the man on account of this woman, Nimapan Xcacauh. Therefore the contest was started by the Quiches; the Quiches wished that the woman should be killed. But

xraho ɉeche vinak; xaɉa maqui xya ri yxok chire ɉeche vinak, chire ɉa achiha cuma ka mama Huntoh Vukubaɉ. Xe elahtah ahaua xraho ɉeche vinak. Quere ta ri xuban ahauh ɉikab xcaho achih: he ɛaɛ chic cani ɉa xupopoh rutzih ɉeche vinak xcha: Xape xtan tu ɉam ɛaɛal tepeval chi Ahpoçoɉil, chi Ahpoxahil, xa kamiçah, xax tanti ɛaɛar chi Huntoh chi Vukubaɉ; xeucheex ɉa ri ka mama ruma achiha: ɉi xrah ɉa rutih chic ahauh ɉikab ru ɛilic ru camic Çoɉil Tukuche. Mani xaɉaxan chic rutzih ahauh ruma ɉeche vinak: Kitzih chiɉoh ru ɉux ahauh chire Huntoh Vukubaɉ. Haruma ri kitzih chi nim ru naobal ɉikab ɉi naval ahauh. Maquina xaquere xɛaɛar ahauh, kitzih tixibin retamabal, ha ru ɉuxlaam ri xepe vi pa Tullan. He ɉa ri achiha, xa mani quetamabal, xae chu ɛabom. Quere bila xquil ɛaɛal maqui xtakex chic rutzih ahauh cuma, quereɉa qui yon tanti quiban labal tiquina.

Qui pixababal ɉa qui ahaua vae.

83. Cani ɉa xel pe ru çamahel ahauh takol ahaua, tok xhique rucamic Çoɉil Tukuche, ruma ɉeche vinak. Tok xepixabam quij ahaua chaɛa, xcha ɉa ri ahauh ɉikab chique ahauh Huntoh Vukubaɉ: Mani ru xe mani ru vi kalabal yvuquin, yxnuɉahol; miɉa xiɉet mixban chuvichin: mixrayx valabil nu vinak nu xit nu pavak, quere chi ɉa xtiban chivichin. Co ɉa chivichin, yxnuɉahol, yxnuchaɛ nu nimal. Xere vi pixaban ri vae: Mixutzin malo. Machuvak chipe tiban ɛaɛal tepeval vave, xere viri mixkaban yvuquin, chi toloba can tinamit chiquivach he ɉhaol cunum cachak; maqui e aɉaxa ytzih, yxnuɉahol. ɉo huyu tilaɛabeh pan Yximchee chuvi Raɉamut. Hay, tinamit tux, xa chiri ti ban vi bay vi ɉoviçah chi pe

the woman was not surrendered to the Quiches by our ancestors Huntoh and Vucubatz. The Quiches, therefore, wished to humble these princes, and they wished to make the king Qikab do this. In anger the Quiches called a council and said: "Only the Ahpozotzils and the Ahpoxahils have obtained the glory and the power; let us kill them, for only Huntoh and Vukubatz have glory." Thus did the people speak to our ancestors. They wished to tempt the king Qikab to harass and slay the Zotzil Tukuches. But the king would not listen to the words of the Quiches. Truly the heart of the ruler was with Huntoh and Vukubatz. For truly great was the knowledge of Qikab and marvelous the power of this ruler. Not only was he a king in majesty, but also he overawed by his learning and the depth of his spirit, derived from Tullan. Therefore when the people saw his wisdom, they sought not to instruct him; they troubled not his majesty nor accepted the words of the king, but pursued alone the war which they had wished.

The Orders which were Given to the Rulers.

83. Then the king sent his messenger to announce to the rulers that the Quiches had resolved on the death of the Zotzil Tukuches. At the same time he sent to the rulers that they should come during the night, and the king Qikab spoke in these terms to the rulers Huntoh and Vukubatz: "It is neither the beginning nor the end of this war made against us, O my children. It has been seen what they have done to me. They have robbed me of my slaves, my family, my treasures, my precious metals. They wish to do the same with you. Go forth, therefore, my children, my younger brothers, my elder brothers." Then he gave his orders: "The lot is cast. Cease at once from the exercise of a power which you should share with me. Abandon this city to the revolted populace. Let your words no more be heard, my children. Go to where you can establish yourselves, to Ix-

ronohel amaɛ. Ti toloba can ri Chiavar. Yx naek, achih, vuetah xti ɟulubacan, maqui utz nu tzih ti takeh, xcha ahauh ɟikab chique ka mama. Tok xe pixaban quij ahaua, quereɟa xtakeh vi rutzih ahauh ri cuma ka mama. Mani xɟulelaan can ɟeche vinak.

Ha ɟa ok xe pe Chiavar vae.

84. Ha chi oxlahuh yɛ, xtole can tinamit Chiavar, ok xebokotah pe kamama Chiavar, ɟupitaɛah. Haɟa chi oxlahuh yɛ, xul xeɟat baya quij, hun Akbal ɟa xuxlan, vinak xeɟat baya quij, ha ɟa chi cay ɟat; xlaɛabex tinamit chi Yximchee, chuvi Raɟamut. ɟa pa ɟelah ok ɟa ri pa tinamit chi Yximchee, ok xquilaɛabeh ka mama Huntoh, Vukubaɟ, Chuluc, Xitamal Queh, he cahi chi ahaua, re rahaual Cakchiquel vinak. Caniɟa xɟapitah xchapo ri labal ruɟin ɟeche vinak, cani navipe xban ɟalam ɟoxtun cuma kamaa; cani ɟa xquicot amaɛ ronohel, tok xlaɛabex tinamit, ha rumal ri kitzih e ɛaɛalah achih, ahauh Huntoh Vukubaɟ. Xae ki xebano labal ruɟin ahauh ɟikab; quere xquicot vi ahlabal vuk amaɛ rij. Mani chiɟa xrucheeh ɟeche vinak, cani xuɟam rucovel ronohel amaɛ, cani ɟa xul ru camahel vuk amaɛ ruɟin Ahpoçoɟil Ahpoxahil, xcha ronohel ahlabal: Vtz mixpe, nuchaɛ, nunimal Chiavar, co chirichin Ahpoçoɟil, Ahpoxahil, kitzih utz mixul chiri chi Yximchee; xa ruyon achih chu ɟux chi Cavek chi ɟeche vinak, xa ruyon ɛaɛal chu ɟux, ma xtuban chi naviɟa labal ruyon chi ɟechevinak, xcha ru tzih ronohel vuk amaɛ, ok xul cuɟin ahaua. Canix ximo ri ru tzih ronohel ahlabal vuk amaɛ, tok laɛabex tinamit chi Yximchee, xa xuyonih chi can ɟeche vinak, mani

imche, on the Ratzamut. Build there houses and a city, and construct a road on which all the people may pass and rest. Abandon Chiavar. As for you, people, if you succeed, may my words come to you as a curse." Thus spoke the king Qikab to our ancestors. Then the commands were given to the rulers, and the words of the king were sent to our ancestors. Nor did the Quiches oppose them.

This is When they Went Forth from Chiavar.

84. It was on the 13th day of the month Yg that they abandoned the town of Chiavar, when our ancestors were forced to leave Chiavar and Tzupitagah. On the 13th Yg they descended, burning many roads. On the 1st Akbal they halted, still burning the roads, which made twice that they burned them, after which they established the town of Iximche, on the Ratzamut; they founded the town of Iximche; then settled there our ancestors Huntoh, Vukubatz, Chuluc and Xitamal Queh, these four rulers, the sovereigns of the Cakchiquel people. As soon as they were settled, they placed themselves in readiness for war with the Quiches, and our ancestors built a stronghold. All the people rejoiced at the establishment of the city by these illustrious heroes, the rulers Huntoh and Vukubatz; for they had fought on the side of the king Qikab. Therefore all the warriors of the seven nations rejoiced. The Quiches could do nothing more, and soon all the cities recovered their power. Messengers of the seven nations came to the Ahpozotzils and the Ahpoxahils, and all the warriors said: "You have done well to leave Chiavar, my brother, my elder; well done, Ahpozotzil and Ahpoxahil; you have done well to come here to Iximche. There was but one brave man with Cavek and the Quiches, there was but one royal heart with them; but hereafter he will not go to war with the Quiches." Such was the speech of all the seven nations when they came to visit the rulers. All the warriors of the seven nations gave their words, when the

chic xrachɉulchijh. Quereɉa tok xquilaɛabeh tinamit chi Yximchee ka mama ri, yxnuɉahol, mani chi ɉa xutih labal ɉeche vinak chirih Cakchiquel vinak, xa xuya chi pe ru vach; he ka mama nabey xoc quiɛa. Ok xtiho labal chirih ɉeche vinak cuma ka mama Huntoh Vukubaɉ, ɉa laɛabem ok ronohel ree ɉizɉab tinamit pa Chakihya pa Xivanul ka vinakil ɉa xpe chiri Xechibohoy Xechituh, xavi ɉa cani xulaɛabeh can ɉechevinak ri, cani ɉa caɉhob xoquebex vi ɉechevinak cuma ka mama; ok xcam ri ɉizɉab Xechituh cuma ahaua, ok xutoloba can ɉechevinak ri pa Chakihya pa Xivanul: cani xuxibih ɉechevinak ok xtiquer labal ok ixcam ri ɉizɉab Xechituh cuma ahaua cani xeapon ɉeche vinak chi la yail Ah Xivanul ah Chakihya ri, ah San Gregorio ah Santo Thomas rubi vacami.

85. Tok xqui hach ɉa ahaua Huntoh Vukubaɉ ri vuk amaɛ nimak achi xtzuku quichin heri Ah Popoya, Ah Pancaɛ, Ah Holom, Mixcu, Tamyac, ronohel Pokoma: Quereɉa taɛah, Ah Yɉiyule, Ah Xeabah, Ah Çakɉuchabah, xa e cay chi ahaua xeɉamo ronohel xa Huntoh, Vukubaɉ: xepatanih vi vuk amaɛ nimak achij. He naek cahi ahaua mani qui covil ri e cay ahaua Chuluc Xitamal Queh quibi. Cani navipe xtakex qui ɛaɛal ka mama ruma ronohel vuk amaɛ, ok xlaɛabex tinamit chi Yximchee; quereɉa ru chupic ɛaɛal ɉeche ri, quecha can ka tata ka mama, yxnuɉahol.

Qui camibal ahaua vae.

86. Ha ɉa nabey ahauh Huntoh xcam, ok xcam chic ahauh Vukubaɉ. Ka mama tiɉil chican tinamit ok xecam ahaua.

city of Iximche was founded, that they would separate from the Quiches and would not form an alliance with them. Therefore, my children, when our ancestors founded the city of Iximche, the war of the Quiches against the Cakchiquels had not begun. They had but gazed at each other. Our ancestors first took the sword in hand. When war was declared against the Quiches by our ancestors Huntoh and Vukubatz, the people of Qizqab had inhabited for a long time the towns of Chakihya and Xivanul, and our people were settled at Xechibohoy and at Xechituh. Soon after the Quiches were established, two of their strongholds were seized by our ancestors; Qizqab having been killed by our ancestors at Xechituh, the Quiches abandoned Chakihya and Xivanul. The Quiches were frightened at seeing the war begin with the death of Qizqab at Xechituh by the orders of the rulers. The Quiches then went down to the streams of those of Xivanul and of Chakihya, which are called at present San Gregorio and Santo Thomas.

85. Then the rulers Huntoh and Vukubatz assigned to the chiefs of the seven nations all their tributaries, that is to say, the people of Popoya, Pancag, Holom, Mixco and Tamyac, all of whom were Pokomams; as for those on the plains, the subjects of Itziyule, Xeabah and Zakquchabah, the two rulers, Huntoh and Vukubatz, reserved these for themselves. The seven nations and the chiefs were subjected to a tribute. There were four rulers, but the two named Chuluc and Xitamal Queh were not important. Soon afterwards our ancestors were called *majesties* by all those of the seven nations, at the time that the city of Iximche was founded. Thus disappeared the glory of the Quiches, said our fathers and ancestors, O my children.

How the Rulers Died.

86. The first who died was the ruler Huntoh; then the ruler Vukubatz died. Our ancestors had enlarged the city when they died.

87. Tok xahauar chiꝉa ahauh Lahuh Ah rubi, nabey ruꝉahol ahauh Huntoh.

88. Tok xahauar chiꝉa ri ahauh Oxlahuh ꝉij rubi, nabey ru ꝉahol ahauh Vukubaꝉ, he ꝉa belehe chi achij xe ru ꝉaholah ri ahauh ka mama Cibakihay; Ximox ru bi rixhayil ahauh Vukubaꝉ. Oxlahuh ꝉij ꝉa rubi ri nabey ru ꝉahol, ahauh Cablahuh Baꝉ ru bi rucam; Chopena Tohin ru bi, rox Chopena ꝉiquin uꝉa ru bi rucah, xetzak ꝉa pa labal ri e cay ka mama; Chopena Tohin xbe tzak Tucuru Cakixala rubi huyu xtzakvi; Panatacat, ꝉa xtzak vi Chopena ꝉiquin uꝉa; Chopena Queh rubi roo; Nima Ahin ru vakuk; Xavi Ahin rubi chic ruvak, Caok, ꝉatu quibi he cay chic, e ꝉa ꞓaꞓalah achiha ree ronohel ka mama.

89. Ha ꝉa ri ahauh ka mama Oxlahuh ꝉij, quere navipe ri Lahuhah, kitzih tixibin que achihir, tixibin ꝉa quetamabal xa maqui meztah rutzih qui tata qui mama. Xavi xcuker chican ruꝉux alꝉahol ok xeoc chi ahauarem; xaui xere chican ꞓaꞓal tepeval xquiban chic ahaua; ꝉiy chi navipe nimak labal xquiban xcam chiꝉa ahauh Lahuhah. Ok xoc chic ahauh Cablahuh Tihax rubi, nabey ru ꝉahol ahauh Lahuhah, xavi ha ahauh Oxlahuh ꝉij tan tahauar ok xahauar chic Cablahuh Tihax: xavi xere qui ꞓaꞓal ahaua xux chican, xaꝉa ki ru camic ꝉikab, ri naual ahauh chila ꝉechee, ok xutih chic labal ꝉeche vinak chirih Cakchequel vinak. Ha ꝉatan que ahauar ꝉiche ri Tepepul, Yztayul quibi, tok xtzain chic ru ꝉux ꝉeche vinak chiri tinamit chi Yximchee. Ki ꝉa tan nima vayhal tok xban xax ka nima teuh xcamiçan avan pan Uchum, xyaar avan ruma teuh, quereꝉa xçach vi echa ri, que cha ri y mama,

87. Then began to reign the ruler Lahuh Ah, first of the sons of the ruler Huntoh.

88. At the same time reigned the ruler Oxlahuh Tzii, oldest son of the king Vukubatz. These are the nine rulers begotten by our ancestor, the chief Cibakihay:— Ximox was the name of the wife of Vukubatz; Oxlahuh Tzii was her eldest son; the chief Cablahuh Batz was the second; Chopena Tohin was the third; Chopena Tziquin Uqa was the fourth. These last two ancestors perished in battle. Chopena Tohin was slain at the place called Tukuru Cakixala, and Panatacat was the spot where fell Chopena Tziquin Uqa. Chopena Queh was the fifth; Nima Ahin was the sixth; Xavi Ahin was the name of the seventh, and Caok and Qatu were the two others. All these ancestors of ours were equally illustrious.

89. These kings, our ancestors, Oxlahuh tzii, and Lahuh ah, truly they frightened by their bravery, they frightened by their knowledge, for they had not forgotten the words of their fathers and ancestors. The hearts of their subjects were calm when these princes assumed the power, and they exerted authority and control. They had made many and great wars when the king Lahuh ah died. Then came the king named Cablahuh Tihax, oldest son of the king Lahuh ah; but Oxlahuh tzii continued to reign, Cablahuh Tihax ruling jointly with him. In truth, the glory of these rulers was not fully established until after the death of Qikab, when the magician-ruler of Quiche and the Quiches recommenced the war with the Cakchiquels. At that time there ruled at Quiche Tepepul and Iztayul, and the Quiches regarded with jealousy the city of Iximche. At that time there occurred a great famine, brought about by great cold, which had destroyed the harvests in the month Uchum, and the harvests were lost through this cold. For this reason, say our ancestors, the food was all consumed. A fugitive Cakchiquel

yxnuɉahol. Ok xu ɉam ka ɉeche vinak, xaɉa hun achi, anom xel Cakxiquel xapon ɉeche ha, xaponiçan ru tzihol vayhal ɉichee, ɉi xcha achij : kitzih tan nima vayh, mani tuɉhih chic vinak ruma vaihal, ɉi xcha tok xapon ɉichee. ɉi quereɉa xhique vi ru camiçaxic Cakchiquel ri ruma ɉeche vinak camel chu ɉux.

Ru petebal vae.

90. Tok xpe ɉa xubok pe ri pa tinamit Ɛumarcaah, xɉiz pe ronohel ahaua ; xpe ɉa qui ɉabouil ri Tohohil ; humah ɉa ronohel achiha xpeul ; maqui ahilam chi vinak, maqui xa hu chuvy, ca chuvy xpe, xul ɉa chi amaƐ, chiri ɉuɉum ah vi ul xpopon vi ul chiri, ok xvikon ɉa chi ɉha, chi pocob, chi tooh, chi tunatiuh, ƐuƐ, chi tunatiuh ɉubul, chi ɉalvach puak abah, ca utal ok xpeul chiri.

91. Ha ɉa chi lahuh ɉ,ij, rucam ka ɉeche vinak chi Yximchee, ɉi mani ɉa ru tzihol cuɉin ka mama Oxlahuh ɉ,ij, ha Cablahuh Tihax, ok xpeul ɉechevinak, camicay richin Çoɉ,il Tukuchee. XaɉaÞ anom achij xkaçan pe, rutzihol camic ruɉin ahaua ; cabih tibin camic, mixɉizpe ronohel ɉeche vinak, camiçay richin vinak tinamit, xtoquebex, kitzih tixibin mixpeul, maqui xa hu chuvy ca chuvy achiha, xcha ri achi anom ok xul Cakchiquel. Cani ɉa xepopon ahaua xecha : xaha rutaon, utz mixpe xti katih ki ruɉin ɉiche vinak, xecha ahaua. Cani ɉa xel camol bey, xel ɉa hu ɉhob achiha ramonel chirih ɉeche vinak, xramatah vi xaɉa ruyon ah tinamit xɉulelaan, ri xkape pa nima bey chuvi huyu ɉat beya qui, xuɉulelaah ɉa ru ɉulel Ah TibaɉoyÞ Ah Raxakan,

informed the Quiches of this, bringing to the Quiches the news of this famine: and this man said: "Truly, it is a great famine, and the people cannot suffer the pains of this hunger." So he said on arriving among the Quiches. Therefore the death of the Cakchiquels was decided on by the Quiches, and destruction was in their hearts.

What Took Place.

90. Then took place the defeat at the town of Gumarcaah and the humiliation of all the princes. They brought out their god Tohohil and the people came in crowds; the multitude was innumerable; it was not merely in battalions of eight thousand and sixteen thousand men, but they came by villages and districts. They came in battle array, with their bows, their armor and their weapons, their brilliant plumes, their shining circlets, their head decorated with crowns of gold and precious stones; this was the manner of their coming.

91. It was on the day 10th Tzy that occurred the destruction of the Quiches at Iximche; but the news of it had not yet reached our ancestors, Oxlahu tzii and Cablahuh Tihax, when the Quiches came to destroy the Zotzil Tukuches. A fugitive came bearing to the chiefs the news that they were to be slain: "Day after to-morrow they will slay you. All the Quiche nation will come to slay and destroy the people of the city, which they will enter by force; truly their entry will be terrible, for they are many more than eight thousand or sixteen thousand men." Thus spoke this fugitive when he arrived among the Cakchiquels. The chiefs immediately assembled in council and said: "Listen! It is a good thing that we are to measure ourselves against the Quiches." Thus spoke the chiefs. Immediately they sent forth messengers. One division of the people formed and went forth to meet the Quiches, and the inhabitants alone went forth to battle. They went by the main road to the summit

xavi ɉa xu ɉapihel ru bey Ah Ɛaleah, Ah Paçaki uleuh, Ah Ɛinoma.

92. Tok xucavuh ɉa ri achiha chi ɉhaa, chi pocob, chi tooh xaɉelavachim chic ok xkaul.

Ru camibal ɉa ɉiche vinak.

93. Ki ɉa pacac ru xe cah xkah pe chuvi huyu, cani ɉa xboz ciɉ yuyub, cani navipe xpae ru lakam, xƐahan ɉa çubak, ɉhabi tun, xivac. Kitzih ti xibin ok xka pe ɉeche vinak. hucumah xka pe chi ɉotoh, xmukutah yan ri ɉotoh, xka chipe xe huyu, ki na ɉa xul chu chi ya, celahay ya, xavi ɉa tzekel pe ahauh Tepepul Yztayul, xavi rachbilam pe ru ɉabouil. Tok xpe ɉa ul ri ramonel chirih, kitzih tixibin ok xpe ul, cani xƐahan ciɉ yuyuh, çubak, ɉhabitun, xivac, xuɉut ru puz, ru naval achiha: cani ɉa xu cahmah ɉechevinak, mani chic xɉulelaan, cani xpaxin rij xyaar chi camic ɉechevinak, maqui ahilam xcam. QuereɉaxɉaceXtelecheex xquiya quij, ahaua Tepepul Yztayul xuya ri qui ɉabouil. QuereɉaruƐalel achij, rahpop achi ru mam ru ɉahol ahauh ahxit ahpuvak, ahɉib, ahɉot, ronohel achiha, kitzih xyaar chicamic, mahilam maqui xahu chuvy, ca chuvy chi ɉeche vinak xu cam ka Cakchiquel, oher, quecha ka tata ka mama, yxnuɉahol; haɉa ahauh Oxlahuh ɉij, Cablahuh Tihax he navipe Vooymox, Rokelbaɉin xebano maquina xaquere xƐaƐar huyu chi Yximchee.

of the mountain, burning everything on the way. They met in conflict the battalions from Tibaqoy and Raxakan, and closed the road to those of Galeah, of Pazaki uleuh and Ginoma.

92. Then all the men took up their bows, their shields and various weapons, awaiting the arrival of the enemies.

The Destruction of the Quiches.

93. When the dawn appeared, they (the Quiches) descended from the hills, the cries and shouts of war broke forth, the banners were displayed; then were heard the drums, the trumpets and the conches of the combatants. Truly this descent of the Quiches was terrible. They advanced rapidly in rank, and one might see afar off their bands following one another, descending the mountain. They soon reached the banks of the river, the houses by the water. They were followed by the chiefs Tepepul and Iztayul, accompanying the god. Then it was that the battalions met. Truly the encounter was terrible. The cries and the shouts, the noise of the drums, the trumpets and the conches resounded, mingled with the enchantments of the heroes. The Quiches were routed in all directions, not one fought, they were put to flight and delivered over to death, and no one could count their slain. A great number of them were taken prisoners, together with the kings Tepepul and Iztayul, who delivered up their god. Thus the Galel-achi, the Ahpop-achi, the grandson and son of the chief jeweler, the treasurer, the secretary and the chief engraver and all the people were put to the sword. The Quiches who were then killed by the Cakchiquels were not counted by eight thousand or sixteen thousand; so said our fathers and ancestors, O my children. Such were the deeds of the kings Oxlahuh Tzy and Cablahuh Tihax, as also of Vooymox and Rokelbatzin. Thus, and not otherwise, did they make glorious the city of Iximche.

Ru camibal chic ahauh Yɉhal vae (Amolac, Lahuh Noh, Chicumcuat).

94. ɉatan ru laƐabem ok Akahal vinak ri chuvi tinamit chi Holom ƐuƐu huyu ɉaxɉan haɉa tan tahauar ri Yɉhal Amolac, xaɉaxbe boy chij xka ruma qui çamahel ahaua Oxlahuh ɉ,ij, Cablahuh Tihax, xucheex: Ti pe tah rachihilal ahauh vican nu mama, ka hunamah chic ka ɉha, ka pocob ruɉin, ha ri ɉeche vinak mixrah nu tih chic labal chirih nu civan nu tinamit, mi ɉa xnuban richin chi ɉeche vinak; ka tiha chi ɉa labal ruɉin, ti ɉiz pe ul rachihilal ahauh, xucheex tok xboy chiix Yɉhal. Cani ɉa xhique ru ɉux ahauh: Utzan chirichin Ahpoçoɉ,il, Ahpoxahil, tiɉil vachihilal tiɉiz be ronohel vachihilal, yn ɉa nun quibe, tibe vetamahel huyu Cakchiquel, tibe kabanael labal cuɉin vicaƐ nu mam, cani xcha ahauh Yɉhal chique çamahal.

95. Cani ɉa xequicot ahaua tok xel pe ru tzihol ahauh Yɉhal, cani xquipopoh quitzih ahaua chirih Yɉhal: Utz mixpe cani ti ka chup ru vach maqui ti keleçah chic kivi ɉaxtoɉ chi Yɉhal, xecha ahaua cani xhique ru camic cuma ka mama—Hunahpu ɉ,ian, Nimaçahay, Ahciɉahuhɉhooc Tacatic, ɉ,imahi Piaculcan, Xumak Cham, xcak vachitah ruma ulamach puvaka, raponic xehuna cauh.

96. Tok xpe ɉa ul ahauh Yɉhal, tzatz rachihilal xpe naual ahauh ɉa ri Yɉhal, xcha can ru pixa chi rochoch: Vue quinul vue maqui chic quinul, vue yn camel; vae xquibe xcha can ahauh. Ok xpe ul cani xuna ahauh, ki ɉa tel pe çakliɉahol ri ahauh; tok xuna, xcha: Tiɉ,eta

The Death of the Chief Ychal (Amolac, Lahuh Noh, and Chicumcuat).

94. Meanwhile the Akahals occupied the towns Holom, Guguhuyu and Qaxqan, having for king Ychal Amollac. Messengers were sent to him by the kings Oxlahuh tzii and Cablahuh Tikax, with the order that he should come down, and they said: "Let the bravery of the king be made manifest to our ancients, let us measure with him our bows and our shields. The Quiches wished to try their arms against our ravine and our city, and we have dealt with the Quiches. Let us now try this one in war; let the king come and show his valor." Thus did they say and sent this word to Ychal. The heart of the king was soon resolved. "Let it be according to the desire of the Ahpozotzils and Ahpoxahils. I will increase my strength and I will go and show them all my valor. I will go alone; I will see what is the place of the Cakchiquels; I will go down to make war with the descendants of my grandfather." Thus spoke the king Ychal to the messengers.

95. The chiefs rejoiced when the words of Ychal reached them, and the chiefs took counsel in words against Ychal: "It is well that he be hidden from the light, that we disobey not the Demon on account of Ychal." Thus spoke the princes. Then his death was resolved upon by our ancestors—Hunahpu Tzian, Nimazahay, Ahciqahuh, Qhooc Tacatic, Tzimahi Piaculcan and Xumak Cham, who were envious of his person on account of the riches that he had, and the height to which he had raised his courage.

96. Then the king Ychal went forth, and a great number of distinguished warriors went with the king. He was profound in knowledge, and he left these words to his house: "Whether I return, or whether I do not return, my death is at hand." The king departed, saying these words. When it was known that the king was on

na ɉak, chun çakcab quixbanon quix vikon baka ki xbiçah ki chuvach Çoɉil Tukuchee, xcha chique rachihilal. Quereɉa ok xtzolih ɉhakap ru hay ru chinamit, tok relic chic ahauh lahuh Noh.

97. Xa ɉa ɉelavachiym chic ok xul pa tinamit chi Yximchee, hiquilibem chic ru camic, banoninak chic achiha tok xul; pan pop ɉa xtakevi ok xul; xaki xrulibeh tok xcam ahauh ruɉin ronohel rachihilal: xchapol richin ri yacol cuɉi ya, tok xoc apon, xe yaar chicamic Akahal vinak. Quereɉa rucamic YɉhalAmolac ri chi Yximchee. Vaɉa quibi rachihilale, ri xecam ruɉin, he nimak achiha: Çoroch, Hukahic, Tameltoh, Huvarahbix, Vailɉahol, queucheex, he ƐaƐalah tak achiha, ɉiy ɉa chubinem achiha xcam. Quereɉa rukahic tinamit chi Holom, ri ɉiy ɉa ɉovi Akahal vinak chuvi tinamit, ɉaxɉan, Ralabal Yɉ, ƐuƐuhuyu, Vukuçivan. Xavi ɉax ɉiz cam chic ri ronohel tinamit cuma ahaua Oxlahuh ɉiy, Cablahuh Tihax, xrah ɉa ru laƐabeh chic, Xerahapit, ru kaxba chi chic Akahal vinak, ɉa chiri ɉa xtoƐe vi ru camic.

Ru camibal chic Caoke vae.

98. Paraxtunya, BelaheƐih rubi ahauh. Xax rachɉul chijh ahauh Voo Caok, Ahɉiquinahay; xa xuçolrih labal Caoke, labal ru ɉux. Cani xuban ru ɉoxtun ru ɉotoh, ƐaƐal chic xraho ahauh Belehe Ɛih: tok xecha ɉa ahaua Oxlahuh ɉij, Cablahuh Tihax, ok xaɉa xax ru tzihol qui çolbol labal: ki vi pe chi ytzel ru ɉux chi Ahɉiquinahay chi Belehe Ɛih, tan qui ru çol chuvih chi

the road, the people came to carry him on their shoulders. When he heard them he said: "Look to your walls; look to your lime and your war paint; be prepared and your arms at hand, that you appear not cast down before the Zotzil Tukuches." Thus he spoke to his warriors, and they returned in midway to their houses and villages. The chief came on the day 10th Noh.

97. His face was sorrowful as he entered the city of Iximche, where they were consulting of his death. It had been decided upon by the chiefs when he came. At his arrival he was called to the council, but no sooner was he entered than he was slain, and his brave companions with him. His cup bearer was seized as soon as he entered, and was slain, as of the Akahal nation. Thus perished Ychal Amolac at Iximche. These are the names of the warriors who perished with him, all distinguished men: Zoroch, Hukahic, Tameltoh, Huvurahbix, Vailgahol; thus they were called, these noble men, who went forth to die with him. Thus it came that the city of Holom was conquered, as also the towns of Qaxqan, Ralabalyq, Guguhuyu and Vukucivan, where dwelt many people of the Akahal nation. All the towns finished by yielding to the arms of the kings Oxlahuh tzy and Cablahuh Tihax. Desiring to repeople Xerahapit, the Akahal nation were transferred there, and there they bewailed their dead.

The Death of Caoke.

98. At Paraxtunya, Belehe gih by name was chief. He had made an alliance with the chief Voocaok, the Ahtziquinahay. Caoke was inclined to war, and war was in his heart. Having built a stronghold with ditches, Belehe gih desired the supreme power. The kings Oxlahuh tzy and Cablahuh Tihax learning these preparations for war, said: "Truly there is an evil mind in the chiefs Ahtziquinahay and Belehe gih. They have turned war toward us, and the chief Caoke has already in his heart

nu vach, mi xuꝸam ƐaƐal chu ꝸux chi Caoke utz ka bana labal ruꝸin, xecha ahaua. Cani ꝸa xhique ru camic Caoke, xbe achiha camiçay richin, kitzih ꝸa achih Caoke, ru nah xcam, ꝸa roxlah xka ru tinamit, xutih ru Ɛih Caoke oxlahuh chiƐih, xban tzaloh, ok xka tinamit Paraxtunya cuma ka mama Oxlahuh ꝸ̓ij, Cablahuh Tihax, xcaminak ok ꝸa ronohel ri mixkabijh can.

Tok xban ꝸa yuhuh chi Yximche.

99. Vae xa vuleuh ri ru xe ꝸhaoh xtiquer Akahal vinak qui ꝸulel Tukuchee; xax ꝸot cavex Akahal vinak cuma Tukuchee; cani ꝸa xchapo ri xƐaçin ri vinak tok xꝸot avex, tzam Chiꝸib xban vi oher ruma vinak.

100. Xaꝸa Ɛana vinakil quichin ahaua Cablahuh Tihax, Oxlahuh ꝸij ruma Tukuchee, ruma Akahal vinak, haꝸa tan cahaual Tukuchee ri Cay Hunahpu ru bi, atzih vinak Cavek, he navipe ri ahaua ꝸiria Yyu, Toxꝸom Noh qui bi; xaꝸa xret vachih ru ƐaƐal ri ahauh Cay Hunahpu, xa ꝸiy ral ruꝸahol, xaꝸa maqui xya Akahal vinak chi camic chirichin ruma Ahpopçoꝸ̓il Ahpopxahil, camel tah Akahal vinak chu ꝸux Cay Hunahpu; quereꝸa xebe vi chirih ahauh Cablahuh Tihax, Oxlahuh ꝸ̓ij ruma Cay Hunahpu, xax ruꝸin vi ꝸa xcako ruvach chire Ahpopçoꝸ̓il Ahpopxahil, xata ruyon xahauar xraho ahauh. Tok xnimatah ꝸa ꝸhaoh cuma ahaua, ha ahauh Cay Hunahpu ki xahoon ru banic yuhuh, ha ꝸari ahauh Cay Hunahpu kitzih labal ruꝸux, xax maqui chivi xraho ahauh xelahibex ruvach cuma ahaua, Oxlahuh ꝸ̓ij, Cablahuh Tihax, xa nima tahinak chic ahauh, tok xelahibex ruvach, he maqui yuhuh cahoom ahaua alꝸahol, pokon

assumed the supreme power. Let us give them war." So said the chieftains, and from that time the death of Caoke was resolved upon. Warriors set out to slay him. But Caoke was brave, and, far from yielding, thirteen times he descended from his town and for thirteen days endeavored to save his life. Finally the town of Paraxtunya having been assaulted, it was captured by our ancestors Oxlahuh tzy and Cablahuh Tihax, who put to death all whom we have named.

Then the Revolt Took Place at Iximche.

99. A question of land was the real cause of the struggle, when the Akahals strove with the Tukuches, because the harvests of the Akahals had been destroyed by the Tukuches. Those who beat the persons injuring the harvests were seized at the point of Chiqib, the place where this took place among those men of old.

100. The judges in this affair were the kings Cablahuh Tihax and Oxlahuh tzy, for the Tukuches; and for the Akahals, the Tukuche chief called Cay Hunahpu, the head chief Cavek, and the chiefs Qiriayu and Toxqomnoh. One could see in Cay Hunahpu the demeanor of supreme power, and he had many vassals; but the Ahpopzotzils and the Ahpopxahils refused to deliver up to him the Akahals to be slain. For already in his heart Cay Hunahpu had resolved to destroy the Akahals. For this reason there was a revolt against Cablahuh Tihax and Oxlahuh tzy, by the instigation of Cay Hunahpu; for this chief disliked the Ahpopzotzil and the Ahpopxahil, and would have liked to rule alone. Thus the revolt spread among the chiefs. The chief Cay Hunahpu desired the revolt; for this chief Cay Hunahpu had resolved in his heart the revolt, and he could not be satisfied until he had forced the kings Oxlahuh tzy and Cablahuh Tihax to humble themselves that he might become great. Then these princes did humble themselves, that there should not be a conflict between their people,

xquina; quereɉa kitzih xibin ri quichin ahaua xuna Cay Hunahpu xax maqui chivi xraho xɛil.

101. Tok xɉhique ɉa ɛih xbanvi yuhuh ruma ahauh Cay Hunahpu, ha chi hulahuh Ah xban yuhuh: tok xuhuruh ɉa el rij Tukuchee pa tinamit ɉhaka ya xbe ti ɉe vi el ronohel ɉa rachihilal Tukuchee, xoquiben tinamit; maqui ɉa xcaho rachihilal ahauh Cablahuh Tihax Oxlahuh ɉ,ij; xa hu ɉhob achiha xchaɛobem quitzih ahaua ah Xechipeken, rahpop achi Cinahitoh ru bi achi tan tachihir chiri Xechipeken.

Ru camibal Tukuchee va kitzih xyaar chi camic.

102. Ki ɉa ti pacatah ru xecah chi hulahuh Ah xboz pe Tukuchee ɉhaka tinamit, cani xɛahan ru çubak, ru ɉhabi tun ahauh Cay Hunahpu, vikital chi tooh, chi tunatiuh ɛuɛ, chi tunatiuh ɉubul, chi ɉalvach puak abah. Ok xboz pe ɉhaka ya, kitzih tixibin maqui ahilam chi Tukuchee, mani xahu chuvy, ca chuvy. Tok xtiquer ɉa tzaloh chuvach tinamit tzam ɛam, xɉulu vi ri labal haɉa Chucuybaɉ,in ɉamol yuhuh cuma Tukuchee; xaɉa e cahi chi yxoki xevik chi achcayupil qui ɉha xquiɉexevachibeh labal, hunelic rucahichal ral; qui ɉha xoc chuva ru pop Chucuybaɉ,in ruma achiha: tixibin chi nima yuhuh xquiban ahaua oher; ha ɉamol tzaloh ɉate xquiɉut chic qui tiohil yxoki chuvach pa Çoɉ,il pa Xahil ɉ,ak xeel vi yxoki; kina xeel pe chiri tok xboz chiɉa hu ɉhob pa nima bey chi nima ɉotoh, ruyon ɉa achiha ri ah Tibaɉoy, ah Raxakan hucumah

and they grieved deeply. Thus did Cay Hunahpu frighten these two kings; but he could not be satisfied without using violence.

101. The day of the revolt was appointed by this chief, Cay Hunahpu, and on this day, 11th Ah, the revolt broke out. Then the Tukuches were drawn out of the city, to the other side of the river, and all the Tukuche warriors went there also, that they might enter the city; but the warriors of the kings Cablahuh Tihax and Oxlahuh tzy opposed them. One division of warriors was enough to drive them off, encouraged by the words of the kings, a division from Xechipeken; and these of Xechipeken, with their ruler the counselor Cinahitoh, distinguished themselves by their bravery.

The Destruction of the Tukuches, who were, in fact, Massacred.

102. When the dawn appeared on the day 11th Ah, the Tukuches began on the opposite side from the city, and the drums and trumpets of the chief Cay Hunahpu were heard. Then the warriors armed, and displayed their brilliant feathers and shining banners, and gold and precious stones. Then it began on the other side of the river, and truly it was terrible for the number of the Tukuches, who could not be counted by eight thousands nor by sixteen thousands. The battle began before the city, at the end of the bridge where Chucuybatzin, placed at the head of the struggle by the Tukuches, had brought the fighting. There were four women who had armed themselves with lances and bows, and taken part in the battle, fully equal to four young men. The arrows launched by these heroines struck the very mat of Chucuybatzin. Truly it was a terrible revolt which the chiefs made of old. The chiefs of the battle afterwards set up the images of these women before the buildings of the Zotzils and the Xahils, whence these women had gone forth. As they departed, there suddenly appeared

ꝯa xpaxel ri pa nima bey; xa cay xutzak can ri ok xpaxel, haꝯa ri xka ul ꝯhaka tinamit xyaloh tzaloh, haꝯa xramon ri rahpop achi Cinahitoh ah Xechipeken.

103. Tok xpe ꝯa ramonel chirih Tukuchee, cani ꝯa xucahmah mani chic xꝯulelaan canih xpaxin rij, xyaar achiha, xyaar yxok aqual chi camic, xuyari ahauh Cay Hunahpu, xuya ꝯa ri ahauh ꝯiriniyu, Toxꝯom Noh, ronohel ꝯa ru mam ahauh ru ꝯahol ahauh. Caniꝯa xbe ꝯeche ri Ah Tibaꝯoy, Ah Raxakan, xbe ꝯa ꝯutuhil ꝯhakap, xhito ꝯa ri ronohel chucochol alꝯahol, xpaxin ri ronohel. Queraꝯa tok xyaar Tukuchee ri oher, yxnuꝯahol, heꝯa ka maa Oxlahuhꝯij, Cablahuh Tihax xebano, chi hulahuh Ah, ꝯa xban xpax Tukuchee.

104. Ru hulahu vinak ok ꝯa tiban yuhuh, ok xrah cam chic Ah Tibaꝯoy, ruma ꝯechevinak, haok xbe tiqeel Tukuchee Chiavar, xyaar ꝯeche vinak chi camic chiri, xtzak can Yaxon ꝯui ru bi, chi belehe Caok.

105. Ru vaklahu vinak, ok tiban yuhuh, xcam chic Cinahitoh, xax rah rumah ahauh atzih vinak Ahmoxnay, xa ruyon chi Chinahitoh xax rah yꝯo ru ꝴaꝴal chi qui vi ahaua, quereꝯa xyaar vi Cinahitoh ri ꝯiy chubinem achiha xcam pa tinamit chi hulahuh Can xban.

106. Xlauheh oktel huna yuhuh xhiꝯax chic ahauh atzih vinak Ahmoxnay, chi hulahuh Akbal, xa xuhaeh coboyel ahaua, ha xcam ri ahauh.

a division in the high road near the deep trenches. It rapidly scattered the warriors of Tibaqoy and Raxakan on the high road. Only two of the men fell in this encounter, and he who led them beyond the city to prolong the combat was the same who had gained the previous victory, the counselor Cinahitoh of Xechipeken.

103. Then began a general attack on the Tukuches; they were cut to pieces at once; no one resisted; the rout was complete; men, women and children were given up to slaughter. The chief Cay Hunahpu was slain; the chiefs Tziriniyu and Toxqom Noh all perished, as well as their fathers and children. Immediately those of Tibaqoy and Raxakan retired, partly to Quiche, partly among the Tzutuhils. They mingled with their subjects and were thus dispersed. Such was the destruction of the Tukuches, in old times, O my children. It was our ancestors Oxlahuh tzy and Cablahuh Tihax who, on the day 11th Ah, undertook and accomplished the dispersion of the Tukuches.

104. Thirty-one days after the revolt, as the Quiches desired to destroy those of Tibaqoy, these Tukuches removed to Chiavar and put to death the Quiches, who yielded in a battle at a place named Yaxontzui, on the day 9th Caok.

105. On the 36th day after the revolt Cinahitoh perished, because he coveted the position of the orator Ahmoxnay. Cinahitoh wished to exercise the power alone, above the chieftains, therefore Cinahitoh was condemned by all the chiefs, and his death was carried into effect in the city on the day 11th Can.

106. One year less ten days after the revolt was hanged the chief orator Ahmoxnay on the day 11th Akbal. This chief perished because he had stopped the messengers of the ruler.

Chi vahxaki Ah xel huna yuhuh.

107. Xaɉa halachic matel ru caba ru camic Tukuchee, ok xcam chic ɉutuhile pa Çakcab, ha chi hun Ahmak; xyaar chic ɉutuhile chi camic, xqui ya qui ahaua Nahtihay, Ahɉibihay; xa ɉa ha chic maqui xu ya ri ahauh Vookaok Ahɉiquinahay, ha chic xtzain ru ɉux chirih Cakchiquel.

Chi voo Ah xel ru caba ru banic yuhuh.

Chi cay Ah xel oxi huna ru banic yuhuh.

108. Ha chi oxi Queh xban chic yuhuh ɉeche, xbe ru ɉul vachih chi el Tukuchee yuhuh chiri ɉiche.

Cablahuh Ah xel ru cah huna yuhuh.

109. Chupam voo huna xcam chic Ah Mixcu tzukul richin ahauh Cablahuh Tihax xax rah ru ɛaɛariçah ri; chi Vuku Camey, xka ru tinamit Ah Mixcu, xyaar chi camic ruma achiha.

110. Ok xcam chiɉa Yaqui Ah Xivicu, xax rach ɉul chijh ahauh voo kaok rahaual Akahal vinak, haok xtiɉe chic chuvach huyu, Akahal vinak, xrah ɛaɛar chic chiri.

111. Vaɛih ok ɉatel Voo rubanic yuhuh ok xcam chic Akahal vinak chuvach huyu, xaxrah ɛaɛar chic ahauh chu vach huyu.

The day 8 Ah was one year after the Revolt.

107. It was not much less than two years after the defeat of the Tukuches, when the Tzutuhils were defeated at Zakcab on the day 1st Ahmak. The Tzutuhils were cut to pieces and their rulers Nahtihay and Ahqibihay were slain. Only Vookaok, the Ahtziquinahay, could not be conquered, and he tried his fortune against the Cakchiquels.

The day 5 Ah was two years after the Revolt.

The day 2 Ah was three years after the Revolt.

108. On the day 3 Queh there was a revolt in Quiche. The Tukuches went to take part, and joined in the revolt in Quiche.

The day 12 Ah completed the fourth year after the Revolt.

109. During the fifth year those of Mixco were put to death; being tributaries of the king Cablahuh Tihax, they wished to make themselves independent. On the day 7 Camay, the town of Mixco was taken and its inhabitants slain by the chiefs.

110. At the same time were put to death the Yaquis of Xivico, because they had taken part with the king Vookaok, Chief of the Akahals, this nation of the Akahals having begun to lift itself before the town, desiring to obtain power.

111. Six days were wanting to complete five years from the revolt when the Akahals were cut in pieces before the town, with their king, because they wished to be independent of the town.

Chi belehe Ah, xel voo huna rubanic yuhuh.

Vakaki Ah, xel ruvakah yuhuh.

Chi oxi Ah, xel ruvuk huna yuhuh.

112. Chupam ruvahxak huna yuhuh xcam chic ɉutuhile, ruma ah Xeynup, Xepalica, xe yaar vi chicamic, xtzak can Çakbin Ahmak chi oxlahuh Ahmak.

Chi oxlahuh Ah, xel vahxaka yuhuh.

Chi lahuh Ah, xel ru beleh huna.

113. Cablauheh oktel lauha yuhuh ok xiɉo pokob Cakchiquel ruma ahauh kamama Oxlahuh ɉij, kitzih chi nima ƐaƐal xban xul ronohel vuk amaƐ chi Yximchee, chi vahxaki Ymox xban.

Chi vuku Ah, ru lauha rubanic yuhuh.

Chi cahi Ah, xel ru hulauha.

Chi Hun ah, ru cablauha.

Chi hulahuh Ah ɉaxel roxlauha yuhuh (AhpoçoɉɉIl).

114. Oxlahuh ɉiquin xcam xoƐohauh Vooqueh ri xhaylah Lahuh Tihax ru ɉahol ɉikab. XaɉɉA hala chic matel cahlauha yuhuh ok xcam ahauh Oxlahuh ɉij, ka mama; chi oxi Ahmak xcam ahauh, kitzih chi tixibin ru ƐaƐal chia ahauh, manix ɉhacatah vi ru Ɛih ralaxic, ɉi

The 9 Ah completed the fifth year after the Revolt.

The 6 Ah completed the sixth year after the Revolt.

On the 3 Ah there were seven years from the Revolt.

112. In the eighth year after the revolt, the Tzutuhils were defeated by those of Xeynup and Xepalica; they were slaughtered, Zakbin and Ahmak having perished in the action on the day 13 Ahmak.

On the day 13 Ah there were eight years from the revolt.

On 10 Ah there were nine years from the revolt.

113. Twelve days were lacking to complete the tenth year after the revolt when the Cakchiquels put on their shields on account of the king our ancestor, Oxlahuh tzy; for truly he showed great power in making all the seven nations come to Iximche, which he did on the day 8 Imox.

The day 7 Ah completed the tenth year after the Revolt.

On 4 Ah there were eleven years from the Revolt.

On 1 Ah there were twelve years.

On 11 Ah there were thirteen years from the revolt (of the Ahpozotzils).

114. On the day 13 Tziquin died the princess Vooqueh who had married Lahuh Tihax, son of Qikab. Little was lacking to complete the fourteenth year after the Revolt when the king our ancestor Oxlahuh tzy also died. He died on the day 13 Ahmak. Truly this king had made himself feared by his power; never was his power

ya labal xuban, ɉiya tinamit xukaçah tok xcam. He chi ɉa xeru ɉaholah ahauh ree:—

115. HunyƐ, rubi nabey ruɉahol, haɉa xoc chi ahauarem ok xcam ahauh Oxlahuh ɉ,ij ru tata, ronohel tzih cahi chi amaƐ ok xahauar ahauh HunyƐ. Vakaki Ahmak ru bi ru cam al; Noh ɉa voxal; BelaheɉaT ru cahal; Ymox voo al; Noh ruvakakal. Maku XƐuhay rubi xoƐohauh xixhayl ahauh Oxlahuh ɉ,ij; xae oxi xeralah, ha nabey ri ahauh HunyƐ; he ɉa cay yxoc huhun ɉa qui te ri ɉhakap ru ɉahol ahauh, xa ri xnam ahauh xalan ri BelaheɉaT.

Chi vahxaki Ah ɉaxel ru cahlauha yuhuh.

116. Ok xcam chiɉa ahauh Cablahuh Tihax; chi cahi Ey xcam ahauh.

Voo Ah, ɉa xel rolauha rubanic yuhuh.

117. Tok xahauar chiɉa ahauh Lahuh Noh rubi, nabey ru ɉahol ahauh Cablahuh Tihax. He ɉa xeulaan Yaqui Ah Culuvacan, ri ahauh HunyƐ, Lahuh Noh; chi hun Toh xeul Yaqui ru çamahel ahauh Modecçumatzin rahaual Ah Mexicu.

118. ɉa ha ɉa ki xkaɉ,et ri oki xeul ri Yaqui Ah Culuvacan, he ɉiya Yaqui xeul oher, yxnuɉahol, tantahauar ka mama HunyƐ Lahuh Noh.

Chi cay Ah, xel ru vaklauha ru banic yuhuh.

or his grandeur diminished; he undertook many wars and conquered many cities. These are the children he begat:—

115. Hunyg was the name of his first son, and he obtained the power when the king Oxlahuh tzy his father died, and all four of the tribes gave their consent that Hunyg should be chief. Vakaki Ahmak was the name of the second son; Noh was the third; Beleheqat the fourth; Imox the fifth, Maku Xguhay was the name of the queen, wife of the king Oxlahuh tzy. She had three children, oldest of whom was the king Hunyg. He had also two other wives, each of whom was mother of part of the children of the king; and the mother of the king (Hunyg) had also Beleheqat.

The day 8 Ah completed the 14th year after the Revolt.

116. Then died the king Cablahuh Tihax; this king died on the day 4 Ey.

The day 5 Ah completed the 15th year after the revolt.

117. Then began also to reign the king Lahuh Noh, eldest son of the king Cablahuh Tihax. At this time the Yaquis of Culuacan were received by the kings Hunyg and Lahuh Noh. The Yaquis arrived on the day 1 Toh, sent by the king Modeczumatzin, king of the Mexicans.

118. And we ourselves saw these Yaquis of Culuacan when they arrived; and they came in old times in great number, these Yaquis, O my children, during the reign of our ancestor Hunyg and Lahuh Noh.

The day 2 Ah completed the 16th year after the Revolt.

119. Chupam huna xoc chic labal chuvach ɉichevinak, chi vahxaki ɛanel xoc ɉam ɉeche, tantahauar Hunyɛ ka mama tan ɉa nima rahpop achi ymama chiri ok xoc labal ɉechee, yxnuɉahol, heɉa ki xebano chic labal ɉiche ri y mama rahpop Achi Balam, rahpop achi Yɛich, ru ɛalel achi ɉatu, ɉiya camic ɉeche vinak cuma; maquina xaquere xeɛaɛar ka tata ka mama.

Chi cablahuh Ah, xel ru vuklauha ru banic yuhuh.

Chi belehe Ah, xel chic vahxaklauha yuhuh.

120. Chupam chiɉa huna ok xeyɉo chicop, xche chel ut, quere ri e ute chi oxi Caok xeyɉo oher pa tinamit chi Yximchee, kitzih tixibin chi chicop.

121. ɉa vo vinak ok ɉa que yɉo xche chel ut, ok xeiɉo chiɉa çaɉ: chi cay Yɛ xeyɉo pa tinamit kitzih, que xibin chi çaɉ xeyɉo oher.

122. Xa ru beleh vinak chic ok xɉat chi Yximchee, chi cahi Camey xyaar tinamit chi ɛaɛ. Tan mani ahauh Hunyɛ ka mama, tan ɉo ka ɉhaka ya, tane mani ka tata ka mama ok xɉat tinamit xka ɉet ronohel ri, yxnuɉahol.

Chi vahxaki Ah xel beleh lauha yuhuh.

123. Chupam ɉa huna ok xcam ɉeche vinak pa ÇoɉIl ya cuma y mama; ɉiy nimak achiha xuyari, ok xquiban labal chiri.

119. During the year the war broke out afresh with the Quiches. On the day 8 Ganel Quiche was entered and taken when Hunyg our ancestor was ruling, a great counselor and ancient man, when the war entered Quiche, O my children. Those who began this war at Quiche were the old men, the counselor Balam, the counselor Ygich, and the noble Qatu; and many Quiches perished through them. But not thus did our fathers and ancestors acquire their power.

The day 12 Ah completed the 17th year after the Revolt.

The day 9 Ah completed the 18th year after the Revolt.

120. During this year the beasts and doves came out of the forests, and on the day 3 Caok the doves passed over the city of Iximche, and truly it was terrifying to see the beasts.

121. One hundred days after the doves had been seen to come from the woods, the locusts came. It was on the day 2 Yg that they passed over the city, and really it was terrifying to see them pass.

122. About that time nine persons perished in a fire at Iximche; on the day 4 Camey the city was injured by fire. The king Hunyg was at the time absent on the other side of the river; our fathers and ancestors were also absent. But when the city burned, we saw it all, we, my children.

The day 8 Ah completed the 19th year after the Revolt.

123. During the year the Quiche men were destroyed near the river of the Tzotzils, by our ancestors; a great number of other principal men were conquered when this war occurred.

124. Humul chiɉa xe yaar ɉeche vinak xiquin chi pokoh, pa Mukche xeoc vi ɉeche vinak cuma, ɉiy nimak rahpop achij, ru ɛalel achi xuyari chiri, ɉiy ɉa ri ɉhutik camic xquiban tzatz teleche xoc pe cuma y mama.

Chi oxi Ah ɉa xel humay ru camic Tukuchee ru banic yuhuh.

Haɉa chi oxlahuh Ah xel chic huna.

125. Chupam huna xiɉo chic pokob chuvi Cakhay ruma ahauh Lahuh Noh, chi vahxaki ɛanel xlaɛabex ɉak, kitzih chi nima ɛaɛal xquiban chic ahaua chiri, xul ronohel vuk amaɛ, Hunyɛ, Lahuh Noh xebano he ɉatan quebano labal ri y mama, rahpop achi Balam rahpop achi Yɛich, ru ɛalel achi ɉatu.

Xel ɉa ru caba chi lahuh Ah yuhuh.

126. Chupam chi ɉa huna xecam chic ɉeche vinak cuma ka tata ka mama, chiree xquiban vi chi ɉotoh, chi ɛoçibal Cokolahay, xuɉul vachih caɉhob chi chay ruɉin ɉeche vinak, haok xuyari ya Yaxontik ru ɉahol ahauh Ahpoptuh, ɉiy ɉa nimak achiha xuyari, quereɉa xeɛaɛar vi y mama ri yxnuɉahol, ɉiy navipe teleche xoc pe chucohol ri nimak labal mixkabijh can.

Chi vuku Ah xel roxa ru camay yuhuh.

Chi cahi Ah xel chic ru caha yuhuh.

124. The Quiches were again beaten and suffered loss at Mukche, because they entered there. A great number of their principal counselors and nobles were lost; many were put to death slowly, and many were taken prisoners by our ancestors.

The day 3 Ah completed one cycle after the death of the revolted Tukuches.

With the day 13 Ah, another year was completed.

125. During this year they took up their shields on the Cakhay on account of the king Lahuh Noh. On the day 8 Ganel the fortress was occupied and truly the chiefs made their great power felt. All those of the seven nations came with Hunyg and Lahuh Noh, to make war, and it was also made by the ancients, the Counselor Balam and the Galel-achi Qatu.

A second year was completed on the day 10 Ah, after the Revolt.

126. During this year the Quiches were again defeated by our fathers and ancestors. The battle was gained by the arms and the bravery of those of Cokolahay, whose divisions met face to face the leader of the Quiches and his warriors. There was slain Yaxonkik son of the Prince Ahpoptuh. Many warriors were slain; therefore great was the majesty of our ancestors, O my children; and they also made many prisoners in this great war of which we speak.

On the day 7 Ah, was completed the third year of the second cycle after the Revolt.

On the day 4 Ah was completed the fourth year after the Revolt.

127. Chupam ɉa voo huna, vae ok ixtiquer yauabil, yxnuɉahol, nabey xyabix ohb, ratzam xyavabix chiɉa quiɉ, Ɛana chuluh, kitzih tixibin chi camic xiɉo oher. Haok xcam ahauh Vakaki Ahmak, xe ɉa hala chic ma tipe nima Ɛekum, nima aƐa pa qui vi ka tata ka mama pa ka vi ɉa, yxnuɉahol, ok xyabix ɉhac.

Chi hun Ah xel humay voo yuhuh, ok xyabix ɉhac.

128. Vae chupam huna xyauabix vi ɉhac, ha ok xeɉiz chi camic ka tata ka mama Diego Juan; chi voo Ah ɉaxoc chi vi labal Panatacat, cuma ka mama, haɉa ok xtiquer yavabil ɉhac. Kitzih tixibin chi camic xpe pa ru vi vinak, mani yabim viri quere ri xɉhol vinak.

129. Xcavinak ok xtiquer yauabil, tok xecam ka tata ka mama, chi cablahuh Camey xcam ahauh HunyƐ yxiquin mama.

130. XaɉaruɉahoI; xa ɉa hunam xecam y mama ruɉin ru tata ki tan ti chuvin, ti ɉayin vinak chi camic. Tok xecam ka tata ka mama, xax be tzak chi el ɉhakap vinak chi civan, xa ɉij, xa ɉuch, xtiochic vinak; tixibin chi camic xecamiçan ymama, herach camic ru ɉahol ahauh ruɉin ru chaƐ ru nimal: quereɉa xoh canah vi can chi mebail ri yxnuɉahol, ɉaoh ok ɉhutik ɉahola, ok xoh canah can konohel. Rupoyibal alaxic.

127. In the course of the fifth year the pestilence began, O my children. First there was a cough, then the blood was corrupted, and the urine became yellow. The number of deaths at this time was truly terrible. The Chief Vakaki Ahmak died, and we ourselves were plunged in great darkness and great grief, our fathers and ancestors having contracted the plague, O my children.

On the day 1 Ah there were one cycle and 5 years from the Revolt, and the pestilence spread.

128. In this year the pestilence spread, and then died our ancestor Diego Juan. On the day 5 Ah war was carried to Panatacat by our ancestor, and then began the spread of the pestilence. Truly the number of deaths among the people was terrible, nor did the people escape from the pestilence.

129. Forty were seized with the sickness; then died our father and ancestor; on the day 14 Camey died the king Hunyg, your grandfather.

130. But two days afterward died our father, the Counselor Balam, one of the ancients, O my children. The ancients and the fathers died alike, and the stench was such that men died of it alone. Then perished our fathers and ancestors. Half the people threw themselves into the ravines, and the dogs and foxes lived on the bodies of the men. The fear of death destroyed the old people, and the oldest son of the king died at the same time as his young brother. Thus did we become poor, O my children, and thus did we survive, being but a little child—and we were all that remained. Hence the putting aside of our claims.

Quibi y mama vae xeruɉaholah ahauh.

131. Rahpop achi Balam, rubi, nabey ruɉahol ahauh HunyƐ, ha ki tanti ƐaƐar chi quivach ahaua, ok xpe nima camic ɉhac.

132. Ahmak rubi rucam al, ha ruɉahol can ri Don Pedro Solis. Tohin ɉa rox al, mani retal ri he ɉa xecam ruɉin ahauh ri e oxi ka tata.

133. Ha ɉa ka tata Francisco rahpop achi ɉ,ian rucah al.

134. Balam voo al, mani ɉa retal ri.

135. AhɉalamHunahpu ru vakak al, he ɉa xecolotah chic ri he oxi ka tata ruma ɉhac; ɉaoh ok, ok ɉa ɉhutik konohel cuɉin ok xoh canah, xka ɉ,et ɉa ronohel ri yavabil, ix nuɉahol; ha ɉa ri rubi ka tit; nabey rixhayil ahauh HunyƐ, Chuvyɉ,ut ru bi xoƐohauh, he oxi xerelah, ha ri ka tata, heɉa ri ru tata Don Pedro Solis, mani ɉa ru ɉahol rij Tohin: xcam ɉari xoƐohauh Chuvy ɉ,ut, xoc chipe xoƐohauh XƐekaɉuch AɉiquinaɉhaY, ha quite rahpop achi ɉ,ian Balam, xa e cay ral.

136. ɉa vo vinak ok ɉa quecam ahaua HunyƐ Lahuhnoh, ok xechap chic ahaua Cahi Ymox BeleheɉatY, chi hun Can; xaɉa hun chioc ri BeleheɉatY xcolotah, xaɉa kayon chicoc aɉuala mani hunchic ka tata xcolotah, ɉa e ok ɉhutik ri ɉ,ian Balam, ri ki ok retal ahauh HunyƐ. QuereɉaY xahauar vi BeleheɉatY rij, xa huna Ɛalel ɉamahay; chioc xɉhao rahauarem maqui ɉa xrah raho ahauh atzih vinak BaɉahoY: vo quic chi ahauarem ri BeleheɉatY;

Names of (our) Ancestors, Sons of the King.

131. The counselor Balam, the oldest son of the king Hunyg, was already distinguished before the face of the chieftains when he died by the great plague.

132. Ahmak was the name of the second son. His son is Don Pedro Solis. Tohin was the third. There is no record of him, as he died with the king and our three fathers.

133. Our father Francisco, the counselor Tzian, was the fourth son.

134. Balam was the fifth son; there is no record of him.

135. Ahtzalam Hunahpu was the sixth son. He was saved from the plague with our three other ancestors. As for us, we were then little children, and we all escaped, and we saw all the pestilence, O my children. These are the names of our female ancestors: the first wife of king Hunyg was the queen Chuvytzut; she had three sons, our father, the father of Don Pedro Solis, and Tohin, who left no children. The queen Chuvytzut being dead, the queen Xgekaqueh, the female Ahtziquinahay, took her place. She was the mother of the Counselor Tzian Balam, and these were her two children.

136. A hundred days after the death of the kings Hunyg and Lahuh Noh, there were elected as kings Cahi Ymox and Belehe Qat, on the day 1 Can. For Belehe Qat alone remained. As for us we were little boys and our elders did not choose any of us. Tzian and Balam, the only other descendants of Hunyg, were also young. Belehe Qat was therefore chosen to rule but only as heir apparent, the orator Baqahol declaring that it was not proper that he should take the supreme rule. The honor

hatah xoc chi ahauarem ri ka tata rahpop achi ɉian xraho ahauh atzih vinak BaɉahoI, quereɉa roquic chi ahauarem ri.

Xavi ɉa chupam ru vaka vae.

137. ɉa huvinak ok ɉa que chap ahaua, ok xban yuhuh chi AhɉiquinahaY; chi lahuh Queh xban xeul coloel qui ahaua AhɉiquinahaY ɉiçihay chi Yximchee ruma yuhuh, xul qui yaca el achiha.

138. XaɉaruCablah xcam chic amaƐ ɉutuhile, ruma ÇoɉiI Tukuchee chi hulahuh Ymox, xyaar ɉutuhile chi camic, xeyaar AhɉiquinahaY, conohel tzatz chi teleche chicana, quereɉa xit puak tixibin chi camic xuban ɉutuhile, xka tinamit xepoyom. Cani ɉa xetzolih ka ahaua Tepepul AhɉiquinahaY ɉiçihay chi cochoch.

139. Tok xebokotah chi ɉape Ah Xecaka abah ronohel, xul colo chi el rij Cakchiquel, tzatz chiɉutuhile xel pe oher pa tinamit, he chi ɉarah xquiban labal chirih Ah ɉiquinahay, Ah Pavacal, xrah cachɉul chijh chic cuma, xaɉa xboy chijx achiha ruma Ah Pavacal.

140. Chi belehe Baɉɉɉaxbancamic chuvi Lakanabah, pa Chitulul, mani ɉa nimak achiha xcanah. Xaki ruyon vinak BelaheɉaI, Cahi Ymox xebano.

Chi hulahuh Ah, xel humay vaka yuhuh.

141. Mixka ɉiz can vae huna xeyaar vi katata ka mama ruma camic ɉhac.

142. Chupam huna ok xoh ɉule ruɉin xtee, yxnuɉa-

of the royalty was decreed to Belehe Qat; but the orator Baqahol desired that the real chief should be our ancestor Tzian; therefore he entered into power.

What Took Place in the Sixth Year.

137. Twenty days after the chiefs began to rule there was an insurrection against the Ahtziquinahay. It occurred on the day 10 Queh, and the chiefs Ahtziquinahay and Qicihay went to Iximche on account of the revolt, coming to raise soldiers.

138. Twelve of the Tzutuhil villages were destroyed by the Tzotzil Tukuches on the day 11 Ymox and the Tzutuhils were slain. Very many were taken prisoners. Therefore the Tzutuhils in fear of death were made to give up their treasures and the town of Xepoyom was taken. Then returned the chiefs Tepepul Ahtziquinahay and Tzizihay to their homes.

139. At that time the people of Xecaka abah, all of whom had been driven forth, were aided by the Cakchiquels. Many Tzutuhils also came to the villages to make war against the Ahtziquinahay, and those of Pacaval, and wished to join forces, their warriors having been provoked by the people of Pacaval.

140. On the day 9 Batz there was slaughter at the rock of Lakam at Chitulul. Not many warriors took part. Only the men of Belehe qat and Cahi Ymox were engaged.

On the day 11 Ah there were 26 years from the Revolt.

141. Then was completed one year since our fathers and ancestors died of the plague.

142. In this year we married your mother, O my chil-

hol, xhunabir ok quecam y mama; chi cablahuh Toh xoh ꝯamo yxok.

Chi vahxaki Ah xel ru vuka vuhuh.

143. Chupam huna xorotah vi labal ꝯechee, ꝯa ru hulauha xorotah labal ꝯechee.

Chi voo Ah xel humay vahxaka.

Culibal Castilan vinak Xetulul vae.

144. Va ꝯa te chupam huna ok ki xeul Castilan vinak; xcavinak ok rubeleha, ok xeul Castilan vinak Xepit Xetulul; chi hun ꝺanel xcam ꝯechevinak chiri ruma Castilan vinak, Tunatiuh Avilantaro rubi, cahaual ri ki xkaçan ronohel amaꝺ; mahaok tetamax vi quivach ꝯa tahinok ti ꝺihalox chee, abah.

145. Xul chiꝯa Xelahub, xeyaar chic ꝯeche vinak chi camic chiri, tok xbokotah chiꝯa el ꝯeche vinak, ronohel ꝯulelaay richin Castilan vinak, okix yaar chic ꝯeche vinak chuvach pe Xelahub.

146. Tok xul ꝯa ha tinamit ꝺumarcaah, cani ꝯa xꝯul cuma ahaua ahpop ahpop ꝯamahay, cani xya patan ruma ꝯeche vinak; xaꝯa cani xeoc ahaua pa ꝯhiꝯh ruma Tunatiuh.

147. Chi cahi ꝯat ꝯa xepe rox ahaua ahpop, ahpop ꝯamahay ruma Tunatiuh, maqui yꝯo vinak ru ꝯux Tunatiuh chi labal. Cani ꝯa xpe ru çamahel Tunatiuh cuꝯin ahaua, takol richin achiha: tipe ul rachihilal Ahpoçoꝯil Ahpoxahil, tu camiçan ꝯeche vinak, xcha ru

dren, one year after the death of your grandfather. We took her to wife on the day 12 Toh.

On the day 8 Ah was completed the 7th year from the Revolt.

143. During this year the Quiche war ceased; the Quiche war ceased on the 11th.

On the day 5 Ah was the eighth year of the first cycle.

The Arrival of the Castilians at Xetulul.

144. It was during this year that the Castilians arrived. Forty-nine years have passed since the Castilians came to Xepit and Xetulul. On the day 1 Ganel the Quiches were destroyed by the Castilians. Tunatiuh Avilantaro, as he was called, conquered all the towns. Their countenances were previously unknown and the people rendered homage to sticks and stones.

145. On their arrival at Xelahub, the Quiche nation was routed and destroyed. All of them had hastened there to oppose the Castilians; and there the Quiche nation was destroyed, in front of Xelahub.

146. He then went to the city Gumarcaah, and there came before him the chiefs, the king and the next in rank, and tribute was paid by the Quiches; and the chiefs suffered many torments from Tunatiuh.

147. On the day 4 Qat three chiefs, the king and the next in rank were burned alive by Tunatiuh, nor was the heart of Tunatiuh satisfied with war. Soon a messenger from Tunatiuh came to the chiefs that they should send him warriors: "Let the warriors of the Ahpozotzils and Ahpoxahils come to the slaughter of the Quiches!"

çamahel Tunatiuh chique ahaua. Cani ꝟa xtakex ru tzih Tunatiuh, ok xbe ꝟa vomuꝟh achiha camiçay richin ꝟechevinak, xaꝟa ruyon ahtinamit xbe maqui xcaho achiha conohel chique ahaua, xaꝟa oxmul xbe achiha, xoc patan ruma ꝟeche vinak, oh ꝟa xoh be ꝟamo richin Tunatiuh, yxnuꝟahol.

Haok ki xul chi Yximche vae.

148. Ha ꝟa chi hun Hunahpu, toki xul Castilan vinak pa tinamit chi Yximchee, Tunatiuh ru bi cahaval; cani ꝟa xbe ꝟulel Tunatiuh cuma ahaua Beleheꝟat, cahi Ymox. Utz ꝟa ru ꝟux Tunatiuh chique ahaua toki xul pa tinamit, mani labal, xati quicot Tunatiuh ok ki xul chi Yximchee. Quereꝟa tok xul Castilan vinak ri oher, yxnuꝟahol, kitzih tixibin ok xeul, mani etaam vi quivach, he ꝟabouil xe quina ahaua. Xka na ꝟa oh ytata, oh kixoh ꝟ,eto culic chi Yximchee chupam Tzupam hay xvar vi Tunatiuh; chuca ℰih ꝟa xvachiꝟ ahauh, tixibin chi achiha, xul ruꝟin pa ru varam xe ru tak ꝟa ahaua: Nak ruma xtiban labal vuꝟin ꝟo pe tan tin ban chive, xcha. Maquian, quere xa rumal ꝟiya achiha caminak, vave heꝟa mixe a ꝟ,et vae pa hul ꝟo vi qui niꝟahal, xecha ahaua, quere ꝟatok xoc pa rochoch ahauh ꝟhicbal ri.

149. Caniꝟa labal xuꝟutuh Tunatiuh chique ahaua, xecha ꝟa ahaua: cay ꝟovi nu labal ꝟ,utuhil, Panatacat, at ꝟabouil, xucheex ꝟa cuma ahaua. Xaꝟa hunobix xiꝟo rubana Tunatiuh pa tinamit; tok xcam ꝟ,utuhile ruma Castilan vinak, ha chi vuku Camey xcamiçax ꝟ,utuhile ruma Tunatiuh.

So spoke the messenger of Tunatiuh to the chiefs. Immediately the words of Tunatiuh were published, and 400 men went forth to the slaughter of the Quiches; but they were only those of the city, the other warriors refusing to obey the chiefs. Only three times did the warriors go forth to enforce the tribute on the Quiches; then we also were taken by Tunatiuh, O my children.

How They Now Came to Iximche.

148. It was on the day 1 Hunahpu when the Castilians arrived at Iximche with their chief, Tunatiuh. The people went forth to meet Tunatiuh with the chiefs Belehe Qat and Cahi Ymox. Good was the heart of Tunatiuh when he entered the city with the chiefs. There was no fighting and Tunatiuh rejoiced when he entered Iximche. Thus did the Castilians enter of yore, O my children; but it was a fearful thing when they entered; their faces were strange, and the chiefs took them for gods. We, even we, your father, saw them when they first set foot in Iximche, at the palace of Tzupam, where Tunatiuh slept. The chief came forth, and truly he frightened the warriors; he came from his chamber and called the rulers: "Why do you make war with me, when I also can make it?" said he. "Not at all. Why should so many warriors find their death? Do you see any pitfalls among them?" So replied the chiefs, and he went to the house of the chief Chicbal.

149. Then Tunatiuh agreed to join the chiefs in their wars, and the chiefs said to him:—"O thou God, we have two wars, one with the Tzutuhils, one at Panatacat." Thus spake the chiefs. Only five days after, Tunatiuh went forth from the capital. Then the Tzutuhils were conquered by the Castilians. It was the day 7 Camey that the Tzutuhils were destroyed by the Castilians.

150. Xeɉa huvinak voo chi ɛih xiɉo rubana pa tinamit, ok xbe Tunatiuh Cuzcatan xiɉo cam apon Atacat; ha chi cay Queh xcam Atacat ruma Castilan vinak ronohel ɉa achiha; xebe ruɉin Tunatiuh camiçay richin Yaqui.

151. Ha ɉa chi lahuh Hunahpu, xul chic ok xpe Cuzcatan, xa ru cavinak xbe ru bana Cuzcatan, ok xul chic pa tinamit. Tok xuɉutuh ɉa Tunatiuh hun quimeal ahaua, xya ɉa chirichin Tunatiuh ri cumal ahaua.

Qutubal ɉa puak vae.

152. Tok xɉutux ɉa qui puvak ahaua ruma Tunatiuh; xrah naek ɉa yari xaki molom puvak xa tzimay, xa ɉal vach: maqui ɉa xuɉam xacani xcakar Tunatiuh chique ahaua, xcha: Nak rumal maqui ti ya puvak chuvichin, maquipe vave ulinak vi ru puak ronohel amaɛ avuɉin, tauaho pe cat nu poroh, cat nu hiɉah, xeucheex ahaua.

153. Tok xuɛat ɉa Tunatiuh oxoɛopeto chi ɛana puvak, xquitih chiɉa ahaua ru ɛipuxic, xeoɛ ahaua chuvach; xax maqui vi xraho chic Tunatiuh, xa xcha: Ti vechaah pe ri puak obix tiya. Vue ɉa maqui ti ya chiri, ti vetamah ɉa nu ɉux, xeucheex ahaua. Cani xɉak can xca retal, tok xquimol ɉa ahaua qui puak ronohel ɉa ru mam ahauh ru ɉahel ahauh, xu ya ru puak, xutih ru ɛih vinak ruma ahaua.

154. Ki ɉa tiniɉahar ru yaic puak chire Tunatiuh, tok xɉutun hun achi ɉaxtoɉ: Yn cakolahay, tincamiçah Castilan vinak, xcha chique ahaua; xa pa ɛaɛ queyaar vi, tin ɛoçih tinamit que el ɉa el ahau ɉhaka ya, ha ɉa

150. Twenty-five days afterwards Tunatiuh went forth from the capital to Cuzcatan going there to destroy Atacat. On the day 2 Queh, Atacat was slain by the Castilians, with all his warriors. There went with Tunatiuh all his Mexicans to this battle.

151. On the day 10 Hunahpu he returned from Cuzcatan. He had been absent only 40 days to make the conquest at Cuzcatan when he returned to the capital. Then Tunatiuh asked for a daughter of one of the chiefs, and she was given to Tunatiuh by the chiefs.

A Demand for Money is made.

152. Then Tunatiuh began to ask the chiefs for money. He wished that they should give him jars full of precious metals, and even their drinking cups and crowns. Not receiving anything, Tunatiuh became angry and said to the chiefs: "Why have you not given me the metal? If you do not bring me the precious metal in all your towns, choose then, for I shall burn you alive and hang you." Thus did he speak to the chiefs.

153. Then Tunatiuh cut from three of them the gold ornaments they wore in their ears. The chiefs suffered keenly from this violence, and wept before him. But Tunatiuh was not troubled, and said: "I tell you that I want the gold here within five days. Wo to you if you do not give it. I know my heart." So said he to the chiefs. The word was then given. The chiefs gathered together all their metals, those of the parents and children of the king, and all that the chiefs could get from the people.

154. While they were gathering the gold for Tunatiuh, a priest of the Demon showed himself: "I am the lightning; I will destroy the Castilians." So said he to the chiefs. "I will destroy them by fire. When I beat the drum let the chiefs come forth and go to the other

chi vuku ahmak tinban, xcha achi ri ɉaxtoɉ chique ahaua. Kitzih ɉa xqui na ahaua, xoqueçax ru tzih achij cuma, ki ɉa ti niɉahar can ru yaic puvak ok xoh pax.

Haok ki xoh pax pa tinamit vae.

155. Chi vuku Ahmak ɉa xban paxic. Haoki xtole can tinamit chi Yximchee, xaɉa ruma ri achi ɉaxtoɉ, ok xeel ahaua; vue kitzih xticam Tunatiuh, quecha; tan mani labal chu ɉux Tunatiuh, tan ti qui cot ruma puvak tan ti ya. Xa rumal achi ri ɉaxtoɉ, tok xtole can ka tinamit, chi vuku ahmak, yx nuɉahol.

156. Xe na chi vi naek ɉa ahaua ruma Tunatiuh; xlauheher ok kopax pa tinamit, oki xtiquer labal ruma Tunatiuh; chi cahi Camey xtiquer ka camic ruma Castilah vinak, haok xtiquer pokonal chikih; xoh pax xe chee, xeɉam, yxnuɉahol, ronohel ɉa amaƐ, xoh camiçan ruɉin Tunatiuh; haok xtiɉe xeapon ri Castilan vinak, xel ɉa pa tinamit xu tolobacan. Tok xeɉulelax ɉa Castilan vinak cuma Cakchiquel vinak, xban he ɉotoh, xban ɉa hulqueh, çimah xecamiçabex, xa ki labal chic xban ruma vinak. He ɉa ɉiy Castilan vinak xecam, quereɉa queh xcam pa hul queh, xyaar ɉa ri ɉechevinak, ɉutuhile, quereɉa ronohel amaƐ xyaar ruma Cakchiquel vinak. Quereɉaxɉohe vi ruxla ri ruma Castilan vinak, xɉohe navipe ruxla ruma amaƐ ronohel; xbeleh vinak ok ɉa ko pax pa tinamit chi Iximchee, ok xel ru beleha.

Chi cay Ah, xel humay beleha ru banic yuhuh.

bank of the river. This I shall do on the day 7 Ahmak." Thus did this priest of the Demon speak to the chiefs. Truly the chiefs thought that they should trust in the words of this man. It was when they were gathering the gold that we went forth.

How We went forth from the City.

155. The day 7 Ahmak was that of the going forth. They deserted the city of Iximche on account of the priest of the Demon, and the chiefs left it. "Yes, truly, Tunatiuh shall die," said they. "There is no more war in the heart of Tunatiuh, as he now rejoices in the gold given him." Thus it was that our city was abandoned on the day 7 Ahmak on account of a priest of the Demon, O my children.

156. But what the chiefs did was soon known to Tunatiuh. Ten days after we had left the city, war was begun by Tunatiuh. On the day 4 Camey began our destruction. Then began our misery. We scattered in the forests; all our towns were taken, O my children; we were slaughtered by Tunatiuh. The Castilians entered the city and they arrived as to a deserted spot. From that time the Castilians were hated by the Cakchiquels. They made trenches, they dug pitfalls, that the horses might be killed, and war was waged by their men. Many men of the Castilians were slain, and many horses killed in the pitfalls. The Quiches and Tzutuhils were destroyed and all their villages ruined by the Cakchiquels. Only thus did the Castilians let them live, and only thus were they let live by all the villagers. One hundred and eighty days after the desertion of the city of Iximche was completed the ninth year (of the second cycle).

On the day 2 Ah was completed the 29th year after the Revolt.

157. Chupam ru lauha vae ki tan tiban labal ruꝗin Castilan vinak, tanti ꝗilibem Xepau ruma Castilan vinak chiri chupam ru lauha, kitan ti yao ri labal xuꝗam ru covil vinak.

158. Ok xbokotah ꝗa el Tunatiuh Xepau, xax coço ok xel mani xelah vinak chuvach; xvakvinak ok ru caba kopax pe pa tinamit ok xtolecan xbenam ꝗa richin ok xiꝗo ru ꝗata can tinamit Tunatiuh, chi cahi Camey xuporoh can tinamit, vak vinak ru caba chi labal xbanok xtzolih.

Chi cablahuh Ah xel humay lauha yuhuh.

159. Chupam huna vae xuxlan vican halal ka ꝗux xavi e ꝗoh ahaua conohel Cahi Ymox Beleheꝗat, mani xtzak chuvach Castilan vinak, tan ꝗa oh ꝗoh chila Holom Balam, yxnuꝗahol.

160. Xhunabir ok ꝗa ruꝗin huvinak, titole can ruma Tunatiuh ok xul chic Castilan vinak Chij xot; chi hun Caok, xtiquer chic ka camic ruma Castilan vinak, xꝗulelaax chic ruma vinak, xyaloh chic labal xban. Xavi xꝗhub chic chi camic, mani xyao patan ronohel huyu, xa hala chic matel humay hulauha yuhuh ok xul chic Chij xot.

Chi belehe Ah, ꝗa xel humay hulauha yuhuh.

161. Chupam huna chic vae, xavi tanti tahin labal ruma Castilan vinak xutuloba chi can Chij xot, haok ki xlaꞓabex Bulbuxya ruma Castilan vinak, vave chupam huna ki xyaloh vi labal xmani vi xyao patan ruma ronohel huyu.

157. During the tenth year the war continued with the Castilians. But the Castilians having received aid in this tenth year at Xepau, carried on the war with such vigor that they destroyed the forces of the nation.

158. Tunatiuh then went forth from Xepau, and so harassed us that the people would not come before him. There were lacking one hundred and twenty days to complete two years since we had abandoned the capital, now deserted, when Tunatiuh came there on his march in order to set fire to the city. On the day 4 Camey, two years less six months after the beginning of the war, he set fire to the capital and returned.

On the day 12 Ah was completed the 30th year after the Revolt.

159. In the course of this year we breathed for a little, as did also the kings Cahi Ymox and Belehe Qat. They had not lost all hope before the Castilians, and they maintained themselves at Holombalam, O my children.

160. One year and twenty days had passed since the places had been made desolate by Tunatiuh, when the Castilians arrived at Chiixot. On the day 1 Caok our slaughter by the Castilians began. They fought with the nation and persisted in war. Death ravaged us again, but the whole country continued to refuse tribute. There was not much lacking of the 31st year after the revolt when they came to Chiixot.

On the day 9 Ah was completed the 31st year after the Revolt.

161. In the course of the following year, while the Castilians were engaged in war, Chiixot was abandoned. Then Bulbuxya was occupied by the Castilians. During this year the war was continued, but the whole country refused the tribute.

Roquebal ɉa patan vae.

162. Xvolahuvinak ok ti ɉutun Chij xot, ok xoc patan chuvach capitan cuma ɉhinta Queh, vove chuvi Tzolola chi vakaki ɉi ɉa xoc patan, haok xalax nu ɉahol Diego Pabo Cotanoh ɉovi, ok xatalax chi vakaki ɉij, at nuɉahol, haok xtiquer chic patanihic; huley chivi chi pokon xkaɉam chic, xkacolah can ri labal. Camul ki chi nimak chi camic xkaban.

Chi vakaki Ah, xel humay cablauha yuhuh.

163. Xvahxak vinak ok ru caba, toc patan ok xcam ahauh Ahtun Cuc Tihax, chi vakaki Akbal xcam. Xavi ɉa maha que ɉutun ahaua Ahpopçoɉil, Ahpopxahil chiri.

Chi oxi Ah, xel humay oxlauha.

164. Chupam huna ok xeɉutun chic ahaua, ahpop Çoɉil ahpop Xahil, chuvach Tunatiuh, cahvinak ruvaka xquiban ahaua xe chee xeɉam, maqui ɉa xax cutzih ahaua xeba, ɉhiɉh tal quiɉamic ruma Tunatiuh, xax ɉatun qui tzihol ahaua chuvach Tunatiuh. Ha ɉa chi vuku Ahmak xebokotah el ahaua, xeapon Paruyaal Chay, tzatz chi ahaua xcuchu ri ronohel ɉa ru mam ahauh, ru ɉahol ahauh, xbe tzatz chi vinak cachbiyil ahaua. Chi vahxaki Noh ɉa xeapon Panchoy, xaɉa tiquicot Tunatiuh chique ahaua, tok xɉet chic quivach ruma Tunatiuh.

Chi oxlahuh Ah xel humay cahlauha yuhuh.

The Beginning of the Tribute.

162. Three hundred days after Chiixot was taken, began the payment of tribute to the Captain by Chinta Queh. It was here at Tzolola, on the day 6 Tzi, that the tribute began. At that time was born my son. Diego Pabo Cotanoh. Thou wert born, O my son, on that day, 6 Tzi, on which the tribute began. Deep, indeed, were the sufferings we underwent to escape from the wars, and twice we were on the point of losing our life.

On the day 6 Ah was completed the 32d year after the Revolt.

163. It was two years less one hundred and twenty days after the beginning of the tribute when died the chief Ahtun cuc Tihax. He died on the day 6 Akbal. The chiefs Ahpopzotzil and Ahpopxahil had not yet submitted.

On the day 3 Ah was completed the 33d year.

164. In the course of this year the chiefs Ahpopzotzil and Ahpopxahil came before Tunatiuh. For eighty-six days these chiefs had hid in the woods. Not only did they wish to come forth, but their labors and sufferings were known to Tunatiuh, and the memory of these chiefs came to Tunatiuh. On the day 7 Ahmak the chiefs decided to come forth. When they arrived at Paruyaal chay, many chiefs, all the fathers of the chiefs and their sons, and a multitude of people accompanied the chiefs. On the day 8 Noh they reached Panchoy. Then Tunatiuh rejoiced with the chiefs, when their faces were seen again before Tunatiuh.

On the day 13 Ah was completed the 36th year after the revolt.

[*I append the translation of the remainder of what I believe to be the original work* (*see Introduction, page 58*); *but as its contents are of little general interest, I omit the text.*]

165. During this year frightful imposts were levied; they paid gold and silver before the face of Tunatiuh, and there were demanded as tribute five hundred men and five hundred women to go to the gold washings; all the people were busy seeking gold. Five hundred men and five hundred women were also demanded by Tunatiuh to aid in building Pangan for his princely residence. All that, yes, all that, we ourselves witnessed, O my children.

On the 10th Ah was completed the 35th year after the Revolt.

166. Forty days were lacking to complete three years from the date of the submission of the kings when Belehe Qat died. He died on the 7th Queh, when employed in washing for gold and silver. As soon as he was dead Tunatiuh set to work to appoint his successor. The prince Don Jorge was appointed by the sole command of Tunatiuh. There was no council held nor assembly to confirm him. Tunatiuh gave his orders to the princes and they obeyed him; for, truly, he made himself feared.

On the 7th Ah was completed the 36th year after the revolt.

167. Three hundred and forty days after the death of Belehe Qat the princes were forced to place Don Jorge in possession of the throne. His father was Don Juan Xuares.

Oh the 4th Ah was completed the 37th year after the revolt.

168. In the course of this year the king Cahi Ymox Ahpozotzil withdrew and went to inhabit the capital. He intended to separate from the others, because the tribute had been imposed on all the chiefs, even on the king himself.

On the 1st Ah was completed the 38th year after the revolt.

169. During this year Tunatiuh departed for Castile, making new conquests on his road. Thus he destroyed those of Tzutzumpan and of Choloma; and many other towns were destroyed by Tunatiuh. There occurred an unheard of event at Tzutzumpan. I saw Hunahpu tremble a litle while before the prince Mantunalo arrived here. Tunatiuh went to Castile, leaving Tzutzumpan.

On the 11th Ah was completed the 39th year after the revolt.

170. In the course of the year, on the 11th Noh, Prince Mantunalo arrived. The prince Mantunalo arrived to relieve the nation from its sufferings; the washing for gold and silver promptly ceased, and the tribute of young men and women ceased; the burnings alive and the hangings ceased, and, indeed, all the various acts of violence of the Castilians and the imposts which they had forcibly laid upon us. The roads were once more frequented by travelers when the Prince Mantunalo arrived, as they had been eight years before, when the imposts were first laid upon us, O my children.

On the 8th Ah was completed the 40th year after the revolt.

On the 5th Ah was completed the first year of the third cycle.

171. Before the close of the second year of the third cycle, the prince Tunatiuh arrived, landing at Porto Cavayo. When Tunatiuh came back from Castile with the position of commander, each of us went before him to receive him, O my children. It was then that he killed with his sword the Ah-tzib Caok on account of his lineage; it was on the day 11 Ahmak that he killed the Ah-tzib.

On the day 2 Ah was completed the second year of the third cycle.

172. One hundred and twenty days after the death of Ahtzib and of the return of Tunatiuh to Panchoy, the prince Mantunalo departed, leaving Tunatiuh in command. Two hundred and sixty days after his return, Tunatiuh hanged the king Ahpozotzil Cahi Ymox, on

the day 13 Ganel. They hanged with him Quixavit Caok, by order of Tunatiuh.

On the day 12 Ah was completed the third year of the third cycle.

173. Two hundred and eighty days after the execution of the king Ahpozotzil he hanged Chuvy Tziquinu, prince of the city, who had angered him. They hanged him on the day 4 Can at Paxaya. They seized him on the road and executed him secretly. Seventeen other chiefs were hanged at the same time. On the day 4 Ig the chief Chicbal, who had caused the death of Chuvy Tziquinu, was hanged in his turn, and with him Nimabah and Quehchun. Meanwhile, Tunatiuh had left for Xuchipillan, appointing as his lieutenant and to see to the hangings, Don Francisco, who attended to them. One hundred days after the prince Chicbal had been hanged, came the news that Tunatiuh had met his death at Xuchipillan.

On the day 9 Ah was completed the fourth year of the third cycle after the revolt.

174. In the course of this year there was a great disaster which destroyed the Castilians at Panchoy. On the day 2 Tihax the waters burst from the mountain Hunahpu, rushing out from the interior of the mountain, and enveloped the Castilians in destruction. The wife of Tunatiuh was then drowned.

When Our Instruction Began.

One hundred and sixty days after this disaster there arrived at our house our fathers of St. Dominic, Brother Pedro Anculo and Brother Juan de Torres. They arrived from Mexico on the day 12 Batz, and we began to receive instruction from our fathers of St. Dominic. Then also appeared the Doctrina in our language. Our fathers, Brother Pedro and Brother Juan were the first who taught us the word of God. Until that time the word and the commandments of God were unknown to us; we had lived in darkness, for no one had

spoken to us of the doctrine of God. There were also the fathers of St. Francis, Father Alamicer and Father Clerico, with those of St. Dominic, who spoke to us. They translated the Doctrina into our language, and we were soon instructed by them.

On the day 6 Ah was completed the fifth year of the third cycle.

On the day 3 Ah was completed the sixth year of the third cycle after the revolt.

On the day 13 Ah was completed the seventh year.

175. In the course of the year our fathers of St. Dominic separated from those of St. Francis, on account of ashes; the latter went away. Ashes were not given by our Fathers of St. Dominic; therefore, those of St. Francis went away.

On the day 10 Ah was completed the 8th year of the third cycle.

On the day 7 Ah was completed the 9th year of the third cycle after the revolt.

176. In the course of the year the licentiate Don Juan Roxer arrived.

They Begin to Group the Houses.

One hundred and six days after they had really begun to teach us the word of God, then they commenced to gather together the houses in groups, by order of the ruler, Juan Roser, and the people came forth from their caves and ravines. On the day 7 Caok the capital was repeopled, and we were there with all the tribes.

On the day 4 Ah was completed the 10th year of the third cycle after the revolt.

On the day 1 Ah was completed the 11th year of the third cycle after the revolt.

177. In the course of the year the President Cerrado arrived, while the licentiate Pedro Ramirez was still here. When he arrived he condemned the Castilians; he set free the slaves and prisoners of the Castilians, diminished by one-half the imposts, put an end to forced

labor, and obliged the Castilians to pay all for their work, little or great. This Prince Cerrado truly solaced the afflictions of our nation; for I, myself, O my children, was a witness of the many miseries which we endured.

On the day 11 Ah was completed the 12th year of the third cycle.

On the day 8 Ah was completed the 13th year of the third cycle.

178. In the course of the year died the Ahtzib Juan Perez; he died on the day 12 Tihax. Eighty days after the death of the Ahtzib, there was an eruption of the mountain Chigag; it was on the day 9 Ah that the fire appeared in the mountain.

On the day 5 Ah was completed the 14th year of the third cycle.

179. During this year arrived the iron bell; it came from the emperor of Castile; it reached us on the day 3 Hunahpu, which was on a Friday. Twenty days after the arrival of the iron bell, the licentiate Ramirez tried to kill the prince bishop at Pangan, the governor Cerrado being present. The door of the church was forced by Ramirez. This took place on a day 2 Can, on a Thursday. One hundred and sixty days after these leaders had come to blows at Pangan, all our fathers of St. Francis and St. Dominic came to blows in their turn at Xelahub, the former having tried to wrest Xelahub from the Dominicans.

On the day 2 Ah was completed the 15th year of the third cycle.

180. In the course of this year the locusts (grasshoppers) reappeared. It was on the day 12 Tziquin, the day after the Visitation, that the grasshoppers came. They passed over all parts of the country, and we saw them with you, my children.

On the day 12 Ah was completed the 16th year of the third cycle.

181. During the course of this year arrived the President Doctor Quexata; it was on a day 2 Hunahpu that that ruler arrived here, coming from Mexico. They

were celebrating the feast of the circumcision. The governor Cerrado was here when he arrived. When the Doctor Quexata had almost arrived, the President Cerrado died. There was but little between them. Then the Doctor Quexata died. He did not condemn any one, because he had no time. But the ruler Cerrado condemned (the Castilians), for he did what was right. About the same time died the chief Don Francisco Ahpozotzil; it was on the day 1 Can, a Monday, the 14th day of the month October, that he died. It was in this year that he died that the nativity of our Saviour Jesus Christ came on the day 1 Batz.

On the day 9 Ah was completed the 17th year of the third cycle.

182. Forty days after the death of the chief Don Francisco, died our Father Fray Domingo de Vico in Acalan. Truly, with great tortures was he put to death by the tribe. Twenty days after the death of our father in Acalan, Father Fray Francisco de la Para was exiled by the bishop and the ruler Ramirez. This took place on Easter day.

On the day 6 Ah was completed the 18th year of the third cycle.

183. At this time died Alonzo de Pazon, the day 12 Ganel.

In the 13th month of the year, the day of Sanctiago at Pangan occurred on the day 1 Tziquin. On that day the Castilians at Pangan had great rejoicings, because on that day was inaugurated as supreme monarch over in Castile the Emperor Don Peliphe. There were then three rulers, the Prince Ramirez, the Doctor Mercia and Louaisa. They held court at Panchoy. In the 14th month of the year, after this day of Sanctiago, there came an order from Ramirez. He imposed a tribute on members of the nobility among the people. He also made provision for the surplusage of the tribute. There had never been a surplus under the chiefs; it was known to be stolen, but no one knew by whom. The maize tax was reduced and that of roast fowls, and none of the chiefs could steal anything from the surplus. This order of Ramirez was promulgated on the day of St. Francis,

a Monday, the day 7 Camey. Twenty days after the promulgation of the order of Ramirez, the Book of the Doctrina was published, on the day of Saints, a Monday; but many would not accept the Doctrina, but refused it.

On the day 3 Ah was completed the 19th year of the third cycle after the revolt.

184. The Alcaldes in the year 1557 were Don Juan Juarez and Don Francisco Pez.

In the course of the year an incursion was made to destroy the Lacantuns. It was on the day 5 Ey that the ruler Ramirez sallied forth as general, and Don Martin went also as general, twenty days before the close of the third cycle.

Don Juan Juarez and Francisco Pez Martin were chosen as Alcaldes, to issue orders. (*Note by a later writer:* These were the first Alcaldes, and with them began the elections.)

On the day 13 Ah was completed the third cycle since the Revolt was made. The third cycle was completed in the year 1558.

185. When we were in the eleventh month of the year, a President Royal arrived, on the day 3 Qat. When he arrived at Pangan on 1 Akbal, Don Diego Pez was inaugurated as chief by the ruler Ramirez.

Six months after the arrival of the President at Pangan, began here again the pestilence which had formerly raged among the people. It came from a distance. It was truly terrible when this death was sent among us by the great God. Many families bowed their heads before it. The people were seized with a chill and then a fever; blood issued from the nose; there was a cough, and the throat and nose were swollen, both in the lesser and the greater pestilence. All here were soon attacked. These maladies began, O my children, on the day of the Circumcision, a Monday, and as I was writing, we also were attacked with the disease.

Diego Ernandez Xahil and Francisco Ernandez Galel Bagahol were Alcaldes in the year 1559.

The first year of the fourth cycle since the revolt was completed on the day 10 Ah.

NOTES.

1. The author begins by stating his purpose in a few lines.

xtinuꝟibah, future of *ꝟibah*, to write, originally to paint.

xeboço, past tense, third person, plural, of the absolute form of *boç*, here, as often, used actively. Compare *Gram.*, p. 49.

laꞓabex, passive of *laꞓabeh*, to inhabit, to settle.

huyu taꞓah, hills and plains, or, the interior and the coast; an expression meaning the whole country.

que cha, they say, used as the French *on dit*, indicating that the writer is reporting the words of another.

ki, an intensive or affirmative particle, thrown in to add strength to the expression.

ka tata, our fathers, *ka mama*, our grandfathers and ancestors more remote than fathers. These terms are to be understood in a general sense.

yx nu qahol, you my sons, or *yx ka qahol*, you our sons, intimates that this account was prepared for the family of the writer.

pa Tulan. The prep. *pa* (before a vowel *pan*) means in, at, to, and from. Torresano (*MS. Gram.*) renders it by the Latin *ad, pro, absque, ab, de, e, ex.* Brasseur translates these words "being still in Tulan," which does not make sense.

2. *ꞓaꞓavitz, Zactecauh.* Both these names of the ancestral heroes of the Cakchiquels appear to be partly Nahuatl. *ꞓaꞓ* is "fire," and *Zak* is "white," both Cakchiquel words, but *vitzli*, thorn, and *techatl*, the stone of sacrifice, are Nahuatl.

ꝟhaka palouh, the other side of the sea. The word *palouh* appears to be derived from the verb *paloh*, to lift onesself up, to rise, referring to the waves.

pe vi, and *vi pe;* on the use of the particle *vi*, see *Grammar*, p. 63.

pa Tulan ru bi huyu, from the country or place called Tulan. The word *huyu* usually means hill or mountain; but it is frequently used in the vague sense of "place," "locality."

achij, men, *viri*, not *homines*, which latter is *vinak*.

Xahila, a plural form. The name may be derived from *xahoh*, to dance in the sacred or ceremonial dances; or from *ahila*, to reckon or number.

3. *chinamit*, the sub-gens. On this see the Introduction. The our referred to include the Xahila, mentioned in the previous paragraph. These four, the Xahila, the Gekaquch, the Baqahol, and the Cibaki, formed the tribe; the remaining four, the Caveki, the Ah Queh, the Ah Pak, and the Ykomagi, were of the same lineage, but not in the confederacy.

Daqui; the letter *d* does not occur either in Cakchiquel or Nahuatl. The foreign aspect of some of these names seems to point to an ancient influence of some allophyllic tongue.

4. *He ꝟa ꝟoh*, etc. The writer here states that he gives the exact words of the ancient tradition. He probably wrote the text from some antique chant, which had been handed down from his ancestors. The quotation begins at the words *Cahi xpe*, and continues to near the close of the next paragraph, where the words *xecha can ri ℰaℰavitz*, the above spoke Gagavitz, etc., mark its termination. This is one of the most obscure passages in the book. The original text is given by Brasseur among his *pièces justificatives*, in the appendix to the first volume of his *Hist. du Mexique*. A comparison with his translation will show that in several important constructions I differ from him.

The mythological references to Tulan, ꝟabouil, the Chay Abah, Xibilbay, etc., have been discussed in the Introduction. The passage corresponds to the first chapter of the third book of the Popol Vuh.

Tulan, Tullan; these variations are in the original.

5. The particle *tan*, with which the paragraph opens, throws the narrative into the "historical present," for the sake of greater vividness. The verb *ꝟak*, as at present used, means to make bricks, etc., out of earth.

xtiho; translated by Brasseur, "the trial was made;" but it is the imperfect passive of *tih*, which means "to give to another something to eat or drink."

xaki, plural of *xak*, generic word for leaf.

utiuh, koch; besides these, two other animals are named in the Popol Vuh.

achak is the general word for excrement, either of men or brutes; also, refuse, waste products in general.

tiuh tiuh is the name of a small variety of hawk. "*El gavilan pequeño.*" Guzman, *Compendio de Nombres en Lengua Cakchiquel.* MS.

mani ꝟa xꝟhao, "and he talked not." The connective *ꝟa*, like

navipe, and *pe*, all three of which may usually be translated by "and," is not placed at the beginning of the clause. *Ꝟha* is to speak in the general sense; hence, *Ꝟhabal*, a language. Synonyms of this are *tin cha*, I say; *tin tzihoh*, I speak words, I harangue; *tin biih*, I name, I express myself; and *quin ucheex*, I tell or say, especially used in repeating what others have said (Coto, *Vocabulario*). These words are of frequent use in the text.

Rubanic chay abah ri Ꝟapal, etc.; this obscure passage was, I think, entirely misunderstood by Brasseur. The word *Ꝟapal* is derived from the neuter form *Ꝟape* of the active *tin Ꝟapih*, I shut up or enclose, and means "that which is shut up," *lo cerrado*, and *Ꝟapibal*, the active form in the next line, means "that which shuts up," *i. e.*, gates or doors. It will be remembered (see ante, p. 26) that the gates of Iximche were constructed partly of, or ornamented with, obsidian, and the same is supposed here of the gates of the mythical city or place of Tulan.

ki-kan; our burden, our tribute. The passage seems to indicate that they left their former country to escape subjection.

Ꝟoh qui tzih; the passage may be translated "theirs were the words which incited us," *i. e.*, to revolt and to depart.

6. The articles mentioned as paid in the tribute, have been described in the Introduction (see p. 39).

7. "So spoke the Obsidian Stone," *i. e.*, the sacred oracle, referred to as the final arbiter. See anté, p. 26.

"The wood and stone which deceive," that is, the idols of wood and stone which they worshiped.

8. This paragraph is obscure, and the numerous erasures in Brasseur's translation indicate the difficulty he found in discovering its meaning.

9. *Ꝟholloh tacaxepeval rikan Ꝟeche;* Brasseur translates this: "*Malheureux etaient les fils et les vassaux des Quiches.*" I take the word *tacaxepeval* to be the name of the first month in the Cakchiquel calendar (see anté, p. 29); and *Ꝟolloh* means "to divest ourselves of, to get rid of."

13. This and the following section describes the efforts of certain inimical powers, under the guise of birds, to obstruct and deceive the Cakchiquels. The *chahalçivan* is a small bird which builds in the rocky sides of the ravines, and is called by the Spaniards by a literal translation, "*El guarda barranca*," the gully-guard. The *tucur* is the owl; this name being apparently an abbreviation of the Nahuatl *tecolotl*. The bird called *Ꝟanixt*

is the Spanish *cotorra*, a small species of parrot. (Guzman, *Compendio de Nombres*, MS.)

On the word *labalinic*, see Introduction, p. 47.

14. The owl sat on the red tree, the *caka chee*, whence, as we learn later, the tribe derived its name, Cakchiquel—a doubtful derivation.

Chee abah, wood and stone; understood to refer to the idols of these substances.

*Ça*ℰ*ih*, for *Cak*ℰ*ih*, the spring. Father Coto has the following under the words: "*Estio vel verano*, *Çak*ℰ*ih; pa çak* ℰ*ih*, en el estio vel verano. Y nota que los que nosotros decimos en saliendo el verano, o que quando para, estos lo entrinden al contrario; porque decin, *mixel çak* ℰ*ih*, *mani chic ru* ℰ*ih hab*, ya salió el verano, no ay mas aguero."

16. The *cak chee*, red tree, is translated by Father Guzman, "arbol de carreta." The legendary derivation of the name Cakchiquel from this is doubtful. ℊ*hamey* may mean something more than staff; it is applied to the staff of office, the *bâton de commandement* carried by the alguacils, etc.

The whole paragraph is obscure, but seems to describe their leaving the sandy shore of the sea, passing out of sight of land, then coming in sight of it again, and going ashore.

17. The word *ikan*, burden, here as elsewhere, is usually translated by Brasseur, "tribute."

18. *Ah chay*, literally, "master of obsidian." As this stone was largely used for arrow heads and other weapons, the expression in this connection seems to mean "master of arms." *Ah* ℊ*am*, from ℊ*am*, to take, seize. Brasseur construes these words as in apposition to *vach:* "Whom shall we make our master of arms," etc.

Etamayom, from the root *et*, mark, sign; *etamah*, to know, to be skilled in an art; *etamayom*, he who knows (see *Grammar*, pp. 27, 56). Brasseur's rendering, "*le Voyant*," is less accurate. See his translation of this passage in the *Hist. du Mexique*, Tome II, p. 92.

ℊ*okikan;* Brasseur gives to this the extraordinary rendering, "parfumés d'ambre." But Coto states that it was the term applied to the loads of roasted maize, which were the principal sustenance of the natives on their journeys.

19. The narration continues in the words of the ancestral heroes, who speak in the first person, plural.

Nonovalcat, Xulpit; the first of these names is decidedly Nahuatl, and recurs in the *Maya Chronicles*. See Introduction, p. 44. The second is clearly of Maya origin. These localities are located by Brasseur on the Laguna de Terminos, near the mouth of the Usumacinta.

20. Having defeated their enemies in the field, the Cakchiquels seized their boats and ventured an attack on the town, in which they were repulsed.

Zuyva; this famous name in Aztec mythology, was also familiar to the Maya tribes. (See *The Maya Chronicles*, p. 110.) The term *ah zuyva* seems here employed as a general term for the Nahuatl-speaking nations. (See above, p. 44.)

*Ca*ꝟ; I do not find this word in any dictionary; perhaps it is for *ca*ꝟ*s*, a variety of wasp.

"When we asked each other," etc. Here follow some fragments of legends, explaining the origin of the names of the tribes. They are quite imaginary.

Tohohil, from *tohoh*, to resound in the water and the sky (sonar el rio y el ayre, *Dicc. Cak. Anon.*); not *clangor armorum*, as Brasseur translates it, but sounds of nature. *Tohil* was the name of the principal Quiche divinity, and was supposed by Brasseur and Ximenez to be an abbreviated form of Tohohil. But I have given reasons for supposing it to mean "justice," "equity," and this legend was devised to explain it, when its true etymology had become lost. (See my *Names of the Gods in the Kiche Myths*, p. 23.)

Cakix; the bird so called, the *Ara macao*, of ornithologists, was one of the totemic signs of the Zotzil families of the Cakchiquels. The author here intimates that the name Cakchiquel is from *cakix* and *chi*, month, forgetting that he has already derived it from *cak chee* (Sec. 16).

*Chita*ꝯ*ah;* "in the valley."

ꝯ*u*ꝯ*cumatz;* see notes on Sec. 38.

*Ahcic ama*ꝯ; "the town on high," built on some lofty eminence.

Akahal; the derivation suggested is from *akah*, a honey-comb or wasp's nest.

Çaker. This is an important word in Xahila's narrative. It is derived from *çak*, white; hence, *çaker*, to become white; also, to dawn, to become light; metaphorically, of persons to become enlightened or civilized. The active form, *çakericah*, means to inform, to acquaint with, to instruct.

21. *Nima ɟoxom, nima chah*, Brasseur translates, "great ravines, enormous oaks;" *chăh* is oak, *chāh*, ashes; *ɟox*, to strike fire, to clash stones together. *ɟhopiytzel*, "the bad place where the flesh is torn from the body," referring probably to sharp stones and thorns. *Popo abah*, the Council Stone.

Molomic chee, "wood gathered together or piled up." It is noteworthy that this, which seems to be the name of a place, means in Cakchiquel the same as *Quauhtemallan*, Guatemala, in Nahuatl. Perhaps the Aztec allies of Alvarado merely translated the Cakchiquel name of the country. (See Introduction, p. 22, note.)

Xahun chi lol; a difficult phrase, translated by Brasseur, "le dernier rejeton;" *lol* is applied to a condition of desertion and silence, as that of an abandoned mill or village. On *halebal*, see Introduction, p. 46.

On Zaki*ɟ*oxol, and the conflict with him, see the Introduction, p. 42.

22. *Ru chahim;* Brasseur translates this phrase, "between the fire and the ashes," taking *chahim* from *chāh*, ashes. But I take it to be from the verb *chahih*, to guard, as later in the paragraph the question is asked: "*Nak rumal tachahih bey?*" "Why guardest thou the road?"

xcha ɟa ok xul; "aprés qu'il eut parlé, il joua sur la flute." Brasseur. The Abbé here mistook the preterit of *ul* to arrive, for the noun *xul*, a flute.

ru ɟux huyu. The ambiguity of the word *huyu*, here, as often, offers difficulty in ascertaining the precise sense of the original. It means mountain or hill, woods or forest, or simply place or locality. While *ɟux*, means literally "heart," it also has the sense, "soul, spirit." (Coto, *Vocabulario*, MS. s. v. *Corazon.*) Hence, the phrase may be translated "the Spirit of the Forest," or "of the Mountain." Brasseur prefers the latter, while I lean to the former.

roqueçam, from the root *oc*, to enter; applied to garments "that which is entered," or put on. Compare our slang expression, "to get into one's clothes."

xahpota, see Introduction, p. 18.

23. *Yukuba*, to string out; hence, to name *seriatim.* The last four names given are clearly Nahuatl, as is also Zuchitan. This indicates that the Cakchiquels, in their wanderings, had now entered the territory of the Pipils, of the Pacific slope.

*Cholama*ꞓ; "the tribe of the Chols," or "of the corn fields." The Chols were a Maya tribe, who lived around Palenque (see Stoll, *Ethnographie der Rep. Guatemala*, pp. 89–93), but the reference in the text is not to them, nor yet to the Mams, as Brasseur thought, but to a nation speaking a non-Maya tongue.

Vaya vaya ela opa. I have given several reasons for the opinion that these words are in the Xinca language. See my essay *On the Xinca Indians of Guatemala*, in the *Proceedings of the American Philosophical Society*, 1885.

24. *Mem*, dumb, silent, incapable of speech. *Tin memuh vi*, I am dumb, I keep silence; given in the text as the origin of the *nomen gentile*, Mam. The Mams speak a dialect of the Maya, probably scarcely intelligible to the Cakchiquels. They at present dwell in the northwestern districts of the Republic of Guatemala. See Stoll, *Ethnographie der Rep. Guatemala*, pp. 164–5.

25. *Nacxit.* On this passage Brasseur builds his theory of the formation of a great Toltec empire in Central America, about the close of the eleventh century (*Hist. des Nations Civilisées du Mexique*, Tom. II, pp. 101–5). He explains *Nacxit* as the last two syllables of *Topiltzin Acxitl*, a title of Quetzalcoatl. *Cinpual Taxuch* is undoubtedly from the same tongue. *Orbal tzam*, Bored Nose, the pendent from the nose being apparently a sign of dignity, as the pierced ears of the Incas.

vapal abah, "the lintel stone," here used in the metaphorical sense of "the corner stone."

26. The description of the dance of the Pokomams, leads us to suppose that the author means it was a war dance. The Pokomams dwell at present in the southeastern part of the Republic of Guatemala.

chicop Çakbim; the savage or barbarian Zakbim. See Introduction, p. 39.

27. *Tzaktzuy.* Brasseur translates "Château des Citrouilles," mistaking *tzak* for *ʇak*, as he does throughout the passage; *tzuy* means also cup or gourd, and the name may be rendered either "the ensnaring cup," or "vine." Possibly it refers to a scene of drunkenness.

ri retal; the sign or mark. Brasseur translates it "limit" or "landmark" of the Ahquehays. These were one of the noble families of the Quiche stock.

28. *Oronic Cakhay*, "the Red House of the Nobles," said by

Brasseur to be a hill, one league west of the modern village of Rabinal.

Tecpan, "the royal house." See Introduction, p. 13.

Ɣumah chi qui Ɣux; Brasseur translates these words, "cuirassés sur la poitrine," and says this was the name of the Pokomams (*Hist. Mex.*, II, p. 126). *Ɣuum* is leather or skin, and *Ɣux* is heart; but *Ɣumah*, and later, *xƔumax*, is a verb, signifying to lower, to depress.

"The venison and honey." This sentence is apparently a gibe or jeer, addressed by the defenders of Cakhay to Gagavitz after his attack on their city had been repulsed.

29. *Ah queh hay*, "those of the deer (skin) houses."

xakotiƔen a titil a Ɛana abah. Brasseur translates, "il ne nous est resté que les vieilles femmes et les pierres dejà hautes." This illustrates how far he is from the correct meaning at times. For these words, see notes to Sec. 41.

30. *Xhachatah qui vach.* Brasseur gives this literally, "leurs faces ensuite se divisèrent;" but *vach* means also "fruit, results, possessions," and so I render it.

31. Ɛ^{a}Ɛ *xanul*, "the uncoverer of fire." This is supposed by Brasseur to be the name of a volcano, and the whole episode to refer to a pretended miracle. See his *Hist. Mexique*, Vol. II, pp. 166–7. He calls the passage "fort difficile," which it certainly is.

32. *Çakcho*Ɛ. "Brulé à blanc," is Brasseur's translation, but I cannot verify it. No such stone is mentioned in Guzman's list of Cakchiquel names of stones. It would seem that there were fourteen chief performers in the dance of Ɛ^{a}Ɛ xanul, and that they took the name of certain stones.

34. *Chi Ɛalibal*, "at the seat;" but the author chooses to derive it from Ɛ*a*, hand, which is a doubtful etymology.

35. The episode of Tolgom, his capture and death, is explained by Brasseur, *suo more*, as the destruction of the ruler of an independent tribe on the shores of Lake Atitlan.

Ɣhabak Nicnic, the quivering mud, perhaps the quicksand. This strange name adds to the obscurity of the legend.

Ɣakbatzulu. The punning explanation of this name refers to its similarity to *Ɣak*, to place in front of another; also to shoot with arrows, or to stone. Its real derivation seems to be *Ɣakba*, from *Ɣakaba*, to reveal, disclose, and *tzulu*, to embrace, sleep together. (Compare *chee tzulu*, later on.)

37. His song, *i. e.*, his death song.

Chee tzulu, "the interlaced trees."

Uchum, the fifth month of the Cakchiquel calendar. See Introduction, p. 29.

38. *Ri tzam tzakbal Tolɉom*, "throwing the extremities of Tolgom." The reference to this festival is too slight to enable us to understand it.

Chi tulul, "at the zapote trees."

Qabouil Abah, "the Stone God," possibly the Chay Abah before referred to.

Çuɉu cumatz; the latter is the generic term for snake, but the meaning of the prefix is uncertain. Perhaps it should read *çuxçu*, to move in spiral lines, as is described in the text. This miraculous form was one of Gagavitz's metamorphoses.

Nak ruma tiqui ɉam, etc. These words of the hero Gagavitz are not easy to translate. They seem to chide the Cakchiquels for their weakness in seeking women, and to announce his intention to remain among the Tzutuhils.

ru ɉhac pe ri neɉāh coon; perhaps this should be translated, "the organs of the women have conquered."

39. *Çakeribal*, civilization, their becoming civilized. On the meaning of this word see note to Sec. 20.

abah ɉuval; the precious stone offered by Baɉahol as the price of royalty, indicates that such carved gems were in high esteem. *ɉuval* is translated by Guzman and others, "diamond;" but it was probably native jade.

Chuluc balam, literally "tiger piss," the name of a common medicinal plant, used in Guatemala as a diuretic (Guzman). In this connection it either means the totem of a gens, or refers to a magic rite. The former seems to be indicated by the term *chicop* (see Introd. p. 39).

xahun chi raxon ru halebal, a punning allusion to the name of the hill Paraxone. Brasseur translates it "qui possédent l'un et l'autre ces oiseaux bleus enchanteurs."

40. *The sun had risen*, etc. All these expressions are to be understood metaphorically, with reference to the growing civilization of the tribes.

41. The description of the installation of Baɉahol as head chief, is an interesting passage. Unfortunately, several of the terms used are not found in the dictionaries, at least with any appropriate meaning. Thus, *paz* is now applied to the swathing bands of infants; *cuçul* is the cradle or bundle in which infants

are fastened; while *taqh* I have not found at all. Guzman gives the expression, *titil qana abah, caka uleuh xak*, with the explanation, "Colores con que ungian los señores," and *Ah titil*, etc., "Señores ungidos de estos colores quando eran puestos en señorios." (*Compendio de Nombres en Lengua Cakchiquel*, MS., 170–4.)

qu qu cot; cot, eagle; *qu q*, the general term for various species of quetzals, birds with brilliant green plumage. The reference seems to be to one of the magical metamorphoses of qaqavitz.

42. The difficulties experienced in their first endeavors to adopt a sedentary and agricultural life are described.

chicop quch, the "zopilote," or carrion vulture. Possibly this refers to a gens so designated.

43. In this paragraph the writer expresses himself with great directness.

qa chimin, etc. As my translation differs considerably from Brasseur's, I add his: "En se mariant ils firent l'euvre de la chair vraiment trop grande. Etant entrés pour se baigner, ils y rompirent leur nature et gaspillèrent leur semence. Beaucoup y entrèrent dit-on, pour compléter l'euvre charnelle, on la commit une seconde fois, le jeu s'y établit absolument, et l'on forniqua par devant et par derrière."

44. This section offers an important description of the ancient methods of worship.

qaxtoq. See the Introduction, p. 40.

mez, the house cat, but as this animal was not known to the natives before the Conquest, some other animal must be intended.

holom ocox, "head fungus." I follow Brasseur in translating this the maguey thorns, without being able to justify it.

Chay Abah. See Introduction, p. 43.

46. Whitewashing the interior of hollow trees with lime from the excrements of birds and tigers, sounds so extraordinary that we may suspect a mythical sense in the paragraph.

chi qohom, from *qoh*, to dance the sacred dances in their religious rites, "the place of the sacred ceremonies."

Cay Noh, Two Noh, Cay Batz, Two Batz, named after the days of their birth. See Introduction, p. 33.

47. *The same who came from Tulan.* Therefore, from the beginning of the narrative to the present passage, merely the adult life of one man has elapsed.

48. On the positions of the *ɛalel* and *ahuchan*, see Introduction, p. 37.

ret ri Çactecauh, "the sign of Zactecauh." The precise meaning of this expression escapes me.

ɣhopiytzel. See Sec. 30 for the occurrence alluded to.

49. *Tepeuh* is identified by Brasseur with the king *Itztayul*, of the Quiches (*Hist. Mexique*, II, p. 485). He considers it a Nahuatl word, but I have elsewhere maintained that it is from the Maya-Cakchiquel root *tep*, filled up, abundantly supplied. See *The Names of the Gods in the Kiche Myths*, pp. 11, 12. It is a term often applied to their Supreme Being.

52. *Cakbrakan*, the god of the earthquake. The myths concerning him are given in the *Popol Vuh*.

Quite to the far East, literally, "and even to the sunrise."

baɣbal, anything drawn out in threads, gold thread, cotton thread, etc. If the word is to be construed adjectively, *puak baɣbal* would mean "worked metal."

56. *Ahpop Xahil*, etc.; on the meaning of these titles, see the Introduction, p. 36–7.

63. *Ya ɣotox ul; ɣot*, to chisel, engrave, originally to cut into; hence, applied to the deep valleys or cañons which the rivers cut into the soil.

Ochal or *Qabouil Çivan;* the latter name means "the god of the ravine." The location of this city is unknown, except that it was near the Pacific. The general position of the Akahals was to the east of the Cakchiquels. See Brasseur, *Hist. Mexique*, Tom. II, pp. 502, 530.

64. *Meɛenalah huyu*, a town in the warm district, the *tierra caliente*, near the southern or Pacific coast.

chuvi vi te, etc. The translation is doubtful. I follow Brasseur.

66. The names of the four rulers here inserted seem to be of those who held the power after Citan Qatu. Why the author does not relate any incidents of their lives is uncertain. Perhaps they did not belong to his family, and as he was writing rather a family than a national history, he omitted them for this reason. Compare Sec. 75.

67. The Quiche king, Qikab, is frequently mentioned in the *Popol Vuh*. His full name was *ɛaɛ-ɣi-ɛab*, The Many Hands of Fire.

79. *They wished that the roads should be free; rambey akan*, "la franchise des chemins." I do not find the expression in the dictionaries.

83. *Mixutzin malo*, "the augury is finished." The *malol ixim*

was the augur who divined the future by throwing up grains of corn, and forecasting from the relative positions they assumed on falling. See Introd., p. 47.

cunum cachak, a term of contempt; literally "their genitals, their dung."

The *Ratzamut*. See Introd., p. 21.

84. *Burning many roads;* destroying the houses and crops behind them.

90. *hu chuvy, ca chuvy;* in the numéral system of the Cakchiquels a *chuvy* is 8000, but the expression is frequently, as here, to be taken figuratively, like our "myriads."

93. *ah-xit*, etc. On these titles see the Introduction, pp. 18, 19.

94. *Vica* Ɛ *nu mam*, "the leaves or branches of my ancestor," referring to the fact that the Cakchiquels were of the same blood as the Akahals.

96. *Çakli*ɟ*ahol*, etc. This rendering, which is Brasseur's, I am unable to verify.

tok relic chic ahauh lahuh noh; perhaps this should read, "then came the chief Lahuh Noh." So Brasseur translates it.

102. *There were four women*, etc. This curious passage is so differently translated by Brasseur, that I add his rendering:—

"Quatre femmes alors s'étant révetues de cottes de mailles, ensanglantèrent leurs arcs et prirent part à la bataille; elles s'étaient accompagnés de quatres jeunes gens et leurs flêches allèrent frapper au milieu du tapis de Chucuybatzin, lancés qu' elles étaient par ces héros. . . Le capitaine de bataille exposa ensuite les nudités de ces femmes devant les murailles des Zotziles et des Xahiles d'ou ces femmes étaient sorties."

The future student will decide between these very diverse explanations of the text.

106. *Stopped the messengers of the ruler.* The translation is doubtful.

109. The people of Mixco or Mixcu were Pokomams. (See Sec. 85.)

110. *The Yaquis of Xivico;* the *Yaquis* were Aztecs. It is the Nahuatl *yaqui*, merchants, as it was in this capacity that they first became known to the tribes of Guatemala.

117. This year, 1511 of our era, appears to have been the first of official relations between the Aztecs and the tribes of Guatemala.

118. The author speaks of himself for the first time. It may be presumed that it was one of his earliest recollections.

120. *The doves;* possibly flights of wild pigeons.

124. *Hu may;* on the reckoning of time see the Introduction, p. 31.

127. *Ghac*, the pestilence. Brasseur translates this "la maladie syphilitique." The vowel is long, *Ghaac*. It is a word applied to any eruptive disease, to the whole class of exanthemata. From the symptoms, I am inclined to believe that it was an epidemic of malignant measles, a disease very fatal to the natives of Central America.

128. *Diego Juan.* Why this Spanish name is given, I cannot explain. Brasseur gets over the difficulty by translating "le pére de Diego Juan," but this is not the sense of the original. Of course, *tata* and *mama* are here used in their vague sense, as expressions of courtesy. See Introduction, p. 35.

144. Pedro de Alvarado, called the *Adelantado*, a Spanish title formerly given to a governor of a province, and by his Mexican allies, *Tonatiuh*, the Sun or Sun-God, reached the city of Gumarcaah, or Utlatlan in the early spring of 1524.

147. *Were burned alive.* "As I knew their evil intentions, and to keep the people quiet, I burned them, and ordered their city razed to its foundation," writes Alvarado to Cortes. *Relacion, etc.*

400 men. Alvarado writes *cuatro mil hombres*, "four thousand men."

148. *The palace of Tzupam.* Perhaps the palace described by Fuentes. See Introduction, p. 24. Alvarado speaks of the friendly reception he met with: "I could not have been more warmly welcomed to the house of my father." *Otra Relacion*, etc. His first visit was for eight days, April 11–19, 1524.

Pa hul, etc. This obscure passage is translated by Brasseur in his MS. as follows: "Vous avez vu la-bas leur tombeau qui est au milieu des autres;" whereas, in his *Hist. du Mexique*, Tom. IV, p. 651, he translates the whole of this reply of the Cakchiquel king by these words: "Eh quoi! aurais-je envoyé mes guerriers et mes braves mourir pour vous et chercher un tombeau à Gumarcaah, si j'avais eu des intentions si perfides!"

This comparison will illustrate how differently he construed the passage, and also what excessive license he took with his authorities.

171. The order assigning the Oidor Alonso de Maldonado to take charge of Guatemala, is dated Oct. 27, 1535, and he arrived there in the following May.

On his return from Spain, Alvarado landed at Puerto de Caballos, April 4, 1539, and reached the city of Guatemala Sept. 16th of the same year.

"On account of his lineage," *Ruma ru chinamital;* the expression is not clear.

173. "Prince of the city," *Ahauh pa tinamit;* see Sec. 168. Cahi Imox and others had returned to settle in Iximche, and their actions had become suspicious.

173. Francisco de Alvarado was either the uncle or cousin of Don Pedro.

The Adelantado died July 5, 1541, from an injury received while attacking the stronghold of Nochistlan.

174. This disaster occurred on the night of Sept. 10–11th, 1541.

The mission referred to is mentioned by Torquemada, *Monarquia Indiana*, Lib. XIX, Cap. XIV. Pedro de Angulo and his companion reached Guatemala in 1539.

175. "On account of ashes," *Ruma chah;* Brasseur translates this expression, "á cause de billevesées."

176. Juan Rogel was one of the "oidores."

177. Alonso Lopez Cerrato entered upon his duties in Guatemala May 26, 1548.

179. Pedro Ramirez de Quiñones. The actor in this attempt was one of the oidores. Bancroft, who refers to the quarrel between the Governor and Bishop Marroquin, does not satisfactorily explain it. See his *Hist. of Central America*, Vol. II, pp. 326–7. On Ramirez, see Juarros, *Hist. Guatemala*, Tom. I, pp. 235–6.

181. Antonio Rodriguez de Quezada took possession of the Presidency of Guatemala Jan. 14, 1554, and retained it till his death in November, 1558; he was succeeded by Pedro Ramirez. (Comp. Juarros, I, p. 255, with Bancroft, *Hist. Cent. Am.*, II, p. 358, who says 1555.)

181. "There was but little between them," *Xa ɉa halal qui cohol ahauh;* this expression is not clear. There appears to be considerable vagueness in the writer's chronology in this passage.

"He did not condemn any one, because he had no time," *Mani xuban ru ɛatbaltzih, mani xyaloh;* an ignorant statement, since he held the Presidency about four years.

The reading of the last sentence is doubtful.

182. Vico was killed in the summer of 1555.

184. The expedition against the Lacandons took place early in 1559.

VOCABULARY.

A, *n.* A year; the thigh; *pron.* thy.
Abah, *n.* A stone; a jar; the private parts.
Aca, *part.* Related, affined. See p. 32.
Ach. A prefix indicating companionship.
Achak, *n.* Excrement, offal, refuse, waste.
Achcayupil, *n.* Quilted cotton defensive armor; or perhaps a two-pointed lance; from *ach*, united; *cay*, two; *uopih*, to wound with a lance. See p. 18.
Achii, *n.* Man (vir).
Achpe, *v.* To accompany one.
Achpetic, *n.* That which accompanies one.
Achya, *v.* To receive (Brasseur); to give with.
Achyaic, *n.* That which is given along with something else; *yaic*, passive verbal from *ya*, to give.
Acoɟih, *v.* (For the more usual *coçih*). To strike or beat, especially a drum.
Ah, *n.* Name of a day. A prefix. *Gram.* p. 55.
Ahauh, *n.* Ruler, chief, lord. See p. 36.
Ahauarem, *n.* Majesty, power.
Ahcic, *adv.* Up, above, on top.
Ahilah, *v.* To count or reckon with grains of corn or cacao, after the Indian fashion.
Ahilan, *v.* To count, to number.
Ahlabal, *n.* Warrior, fighting man. See *Labal.*
Aho, *v.* To wish, to like.
Ahpop, *n.* The head chief. "*El cacique mayor.* See p. 36.
Ahpopɟamahay, *n.* An official messenger, especially an official sent to collect tribute. See p. 36.
Ah-tzih, *n.* Speaker, orator. See p. 37.
Ah-ɟib. *n.* A scribe.
Akah, *n.* A hornet.
Akan, *n.* Leg, foot.
Al, *n.* Son, child.

Alabil, *n.* Slave, servant.
Alah, *v.* To bear, to carry; hence, to bring forth, to give birth to, as a woman a child.
Alan, *v.* To ridicule, depreciate.
Amaꞓ, *n.* Village, tribe, region or district. See p. 33.
An, *part.* An emphatic particle, truly, really.
Aneh, *v.* To flee, escape.
Anom, *n.* A fugitive.
At, *pron.* Thou.
Atiniçah, *v.* To bathe.
Avan, *n.* Crops, plantings.
Aꞓa, *n.* Night, darkness.
Aɟaxah, *v.* To hear, to listen to.

Bak, *v.* To bore. *n.* A bone.
Bala, *adv.* Where.
Balam, *n.* A tiger.
Balbaxin, *adj.* Twisted, interlaced, dense.
Ban, *v.* 1. To make, to do, or cause to do. 2. To ask. 3. To dress, or arrange one's apparel.
Bay, *n.* A mole, a ground animal.
Baɟ, *n.* What is spun, as cotton, or drawn into fine threads as gold. *n.* A monkey.
Be, *v.* To go.
Belehe, *adv.* Nine.
Bey, *n.* Path, road, route.
Bi, *n.* A name; *ru bi,* his or its name.
Bijh, *v.* To speak, to talk.
Bijn, *v.* To walk, to go on foot.
Birbot, *v.* To make a loud, rumbling noise. *Ti birbot, ti nicnot,* it roars and it rumbles, of the volcano (Varea).
Bitol, *n.* The creator. See p. 40.
Bix, *n.* 1. Songs, chants, poems. 2. Sparks from a fire (p. 17).
Bok, *v.* To tear up; to pull down; to sell for another; to translate: to defeat.
Bol, *v.* To make deep trenches in the soil ("as the Indians of the Sierra." Varea).
Boleh, *v.* To go in a row, in a series, or in a procession. Applied to mountains, when one rises upon another (Varea).
Boz, *vn.* To issue forth; hence, of flowers, to open, to blow; of a butterfly, to come forth from the cocoon; of chicks, to

come from the egg; of grains of maize, to burst; of men, to proceed from, to be born; *xeboço*, the absolute form.

Cabih, *n.* Day after to-morrow.
Cacouh, *n.* Cacao.
Cah, *n.* The sky, heaven, the atmospheric region.
Cah, *or* **Cahi,** *adv.* Four.
Cahlahuh, *adv.* Fourteen.
Cahmah, *v.* To meet a repulse, defeat.
Cak, *adj.* Red.
Cakix, *n.* A bird. See p. 199.
Cal, *n.* That which is united or joined.
Camel, *n.* A mortal. *Adj.* Humble.
Camiçah, *v.* To kill, to slay, to destroy.
Can, *adv.* Remaining, aforesaid, already. See *Gram.*, p. 65.
Cana, *n.* A captive taken in war.
Canah, *v.* To remain, to leave; *ti canay*, neuter, it appears, it is found.
Cani, *adv.* Soon, shortly.
Canoh, *v.* To seek, to search for.
Car, *n.* Fish, generic name.
Cauh, *n.* Ornaments, adornments.
Cavach, *n.* Likeness, resemblance.
Cavuh, Cauh, *v.* To place anew, to notify, to prepare; to change, to put on again.
Cay, *adv.* Two.
Caɉ, *n.* Cock (Br).
Cib, *n.* Smoke, vapor.
Civan, *n.* A ravine, barranca.
Ciɉ, *v.* To lift up the voice. *n.* Shoutings.
Co. A concessive particle. Good! Bravo! Courage! On!
Col, *v.* To free, to liberate; to redeem, to save; *xoh ru col J. C. chuvach cruz.* Christ redeemed us on the cross.
Coon, *n.* For *cun*, pudenda of a woman (Xim); hence, woman.
Cot, *n.* The eagle.
Cou, *n.* Something rough and violent.
Couiricah, *v.* To strengthen, to invigorate.
Covil, *adj.* Bold, courageous.
Coz, *v.* To rest.
Cucu, *n.* Large vase for water.
Cuçul, *n.* Cradle.

Cuke, *v.* To seat onesself.
Cuker, *v.* To be seated; to be content.
Cumatz, *n.* A serpent (gen). An eel.
Cunum Cachak. See p. 206.
Cuyuɉh, *n.* A species of parrot.

Ça, *v.* To expose or show to the sun; to dry. *Met.; ça̧o ru vach*, to show one's face, to recover power.
Çach, *v.* To lose, to become lost.
Çak, *adj.* White; bright; light. *n.* A white or clear thing. A clearing in the forest, cleared land (Varea).
Çahcab, *n.* p. 12, for
Çakcab, *n.* Literally, white honey; white varnish (Brasseur). Probably "war paint."
Çaker, *v.* To make white, light or clear. To clear a space in the forest (Varea). See p. 199.
Çakcorovach, *n.* The dove or quail.
Çakquiy, *n.* The maguey, used in making rope, etc.
Çaɛih for **Çakɛih**, *n.* Literally, white days, applied to the spring of the year. See p. 198.
Çamahel, *n.* Messengers.
Çanay, *n.* Sand.
Çaɛul, *n.* A plantain; in gen. any kind of vegetable.
Çaɉ, *n.* Locusts.
Çe, *v.* To row.
Çel, *n.* A large painted vase for bathing (jĭcara pintado, Anon).
Çeteçic, *adj.* Circular, rounded. See p. 18.
Çipah, *v.* To present, to offer.
Çol, *v.* for Tzolih, q. v.
Çol, *v.* To upheave, to make a revolution.
Çolo, *v.* To turn about; to return; to go back.
Çoɉ, *n.* A bat.
Çubak, *n.* A kind of flute.
Çutulakin, *v.* To render homage.
Çuq, *n.* A cloud, the clouds.

Cha, *v.* To say, to tell, to speak.
Chacan, *v.* To cover, enclose; to be within or on.
Chactit ?, from Chaɛ, something tied or sewed.
Chăh, *n.* The pine tree, the ocote pine.
Chah, *n.* Ashes, cinders.

Chapalcivan, *n.* See p. 197.
Chahih, *v.* To guard, to watch; to protect; to keep. *Chahal çivan*, the guard of the ravine. See *Gram.*, p. 42.
Chahir, *v.* To burn, to reduce to cinders. From *chah.*
Chaomal, *n.* Beauty, fruitfulness.
Chaomar, *v.* To yield abundantly.
Chap, *v.* To seize, to take, to take possession of.
Chay, *n.* A stone. See p. 18.
Chaçabeh, *v.* To receive with pleasure, to take gladly.
Chee, *n.* Wood, stick, tree.
Chi, *n.* Mouth; aperture, opening; gate; mouth of a river; coast of the sea; edge or border.
Chi. 1. With, by, to, for, against. 2. In order to, that, and 3. While, during, being.
Chic. 1. A verbal particle, denoting past time. 2. Already, more. Before *vi*, the *c* is dropped, as *hun chi vi*, once more.
Chicah. Above, upon, upwards.
Chicohol. Between yourselves.
Chicop. A brute, an animal as distinguished from man; *met.;* a brutish man. See p. 39.
Chiih (chi ih). Upon, on.
Chila. There, that way.
Chin. For, by, by means of, thus.
Chinak, *interrog.* Who, which, what?
Chinamit, *n.* Town, village. See p. 32.
Chique. To, for those.
Chiquichin. To, for those.
Chiquih. Against those.
Chire. To, for him, that one.
Chirih. Behind, against that one; from, out of.
Chivach. Before yourselves.
Chive. To, for, against yourselves.
Cho. To, for, in, until, towards.
Chocola, *adj.* In common, communal.
Cholol, *v.* To place in order, to arrange.
Chom, *n.* A lobster.
Choy, *n.* A lake.
Chucohol, *prep.* Among, between.
Chuluc, *n.* Urine.
Chun, *n.* Lime.
Chunah, *v.* To whitewash.

Chupam, *prep.* Within, in.
Chuvi, *prep.* Upon, over, on; *chuvi huyu*, on or upon the mountain.

Echa, *n.* Edible fruits and vegetables. A generic word.
Elah, *v.* To humble, to submit to.
Elebal, *n.* The place whence something comes forth; as *relebal çib*, the exit of the smoke, *i. e.*, the chimney (Varea); hence, *relebal ɛih*, the sunrise.
Eleɛah, *v.* To steal, to rob.
Eleɛom, *n.* A thief, a robber.
Et, *n.* A mark, sign. *v.* To mark, designate.
Etamah, *v.* To know, to understand; from *et*, a mark or sign.

Ha, *pron.* He, it, that one; it is so; *ha ri*, it is thus; *ha ok*, at that time, then, when.
Hab, *n.* Rain.
Hach, *v.* To divide, to separate.
Hak, *v.* To open (a door, the mouth, etc).
Hal, *v.* To change, to alter. See p. 46.
Halal, *adv.* A little, briefly.
Halebal, *n.* That by which one changes or transforms himself, a magic power; an instrumental form from *hal*, to change one's garments, etc. See p. 46.
Halizin, *n.* A change, an alteration; a change of raiment; the hair of the head (Br).
Hay, *n.* House, home. See p. 33.
He, *pron.* Those, their.
Hetah, *adv.* See *Tak*.
Heɟ, *v.* To drive or force away.
Hilil, *v.* To thunder, to rumble.
Hique, *v.* For ɟhique, *q. v.*
Hit, *v.* To promise, make vows; to offer.
Hiɛuh, *v.* To ardently desire, to covet.
Hiɟ, *v.* To hang.
Hol, **Holih**, } *v.* To concede, grant.
Holom, *n.* The head, a chief.
Homet, *n.* Bark of trees.
Hote, *v.* To rise, to go up, to mount.
Hox, *n.* Branch of a tree.

Hox, *v.* To copulate, of men or beasts.
Hoye, *part.* Expressing compassion.
Hoyevah, Hoye ru vach, *v.* To have compassion, to extend mercy, to spare.
Hucu, *n.* A boat, canoe; a large dish.
Hucumah, *adv.* Soon, promptly.
Hul, *n.* A hole, a pit, a grave, etc.
Huley, *adj.* Deep, profound.
Huluhut or Hulhut, *n.* Something burning, on fire.
Hun, *adv.* One; a or an.
Hunamah, *v.* To make equal, to make ready, prepare.
Hunchic, *adv.* The other.
Hutak, *adv.* See *Tak.*
Huɉiçic, *adv.* Only, alone, solely.
Huyu, *n.* Mountain, hill, mound; a land or country, or place of residence (*nu huyubal,* mi pueblo, Varea). The interior as opposed to the coast. See *Taɛah.*

Ikan, *n.* A load, a burden, tribute, tax.
Ikiɛa, *n.* The right hand. *ɛa* hand.
Il, *v. a.* To reach, to get, to see, to obtain; *n.* to get to, to arrive at.
Il, *n.* Fault, blame.
In, *pron.* I.
Ixim, *n.* Maize.
Ixok, *n.* A woman.
Iɉo, *v.* To pass on or beyond; to exceed, surpass.
Iɉovibeh, *v.* To go on, or beyond.

Ka, *pron.* Our.
Kaçah, *v.* To put down, to conquer, to destroy.
Kah, *v.* To descend, descending. See *Gram.*, p, 64.
Kahibal, *n.* The place of descent; hence, *kahibal ɛih,* the sunset.
Kel, *v.* To disobey.
Ki, *part.* An interrogative; also, denoting affirmation; often used merely to give strength to an assertion. *Gram.*, p. 71.
Koch, *n.* The crow.
Kul, *n.* The neck.
Kup, *v.* To seize, take by force.
Kuruh, *v.* To draw or drag out or on.

Lab, *n.* A portent, an augury. See pp. 39, 47.
Labal, *n.* An enemy, opponent.
Labalih, *v.* To make war, to fight. See p. 47.
Lehah, *v.* To fall sick; to grow weak; to be overcome or conquered.
Lakam, *n.* The war banner, "bandera de la guerra."
Lakeh, *v.* To bring, to carry, to give.
Lam, *n.* The hard part; trunk of a tree, etc.
Lamaba. To detain one, to prevent him from going.
La$\mathcal{E}$abeh, *v.* To enter into a place, to dwell there; to occupy as a residence (*entrar á morar en casa.* Varea).
La$\mathcal{E}$eh, *v.* To join or unite two things; especially to unite in the sexual act.
Lob, *n.* Magical power.
Lol, *n.* The silence or state of desertion left by a pestilence, etc. See p. 38.
Lo$\mathcal{E}$, *v.* To prize, to hold dear, to esteem.

Macamo, *v.* To take alarm, to be frightened, to wonder at.
Maha, *adv.* Even not, not yet.
Mahanick, *adv.* Before that, previous to.
Malohic, *n.* A preparation of maize (?).
Mam, *n.* Grandchild.
Mama, *n.* An old man; *pl. mamaa*, the old men; *nu mama*, my ancestors; also the rulers of a village; applied to animals it means the male of the species.
Mani, *adv.* No, not.
May, *v.* A cycle, especially of 20 years. *May $\mathcal{E}$ih*, a calendar for calculating cycles. See p. 31.
Meal, *n.* A daughter.
Meba, *adj.* Poor.
Meh, *n.* A gable in a roof; an angle; a fold in clothing, etc.
Meho, *v.* To make an angle or fold; hence, to go to a place and return from it.
Mem, *n.* A dumb man; to be dumb.
Mez, *n.* A cat. See p. 44.
Meztah, *v.* To forget.
Me$\mathcal{E}$en, *adj.* Warm, hot.
Mi, *adv.* Particle, denoting recent past time, prefixed to form the proximate preterit tense.
Mier, *adv.* Already, previously.

Mi4h, *v.* To tear up, to tear out or down.
Mi4hoh, *v.* To lie to, to deceive; to ridicule, to laugh at, to mock.
Mol, *v.* To gather together scattered things, to fill up, to collect.
Moyeuh, *n.* A fog, the mist.
Muh, *n.* Shade, shadow; hence, fig. protection, guardianship. See p. 20.
Muk, *v.* To hide, to conceal; to bury.
Mun, *adj.* Hungry. *n.* A slave. See p. 39.

Na, *adv.* A particle denoting priority, from *nabey*, first; hence, *navipe*, and, also, next, until, presently. See *Gram.*, p. 65.
Na, *v.* To know, to learn.
Nabey, *adv.* First.
Nabeyah, *v.* To be first.
Naek, *adv.* Although, but.
Nano, *v.* To receive more than another.
Nanoh, *adj.* Known, said; hence, *xa nanoh*, already known, aforesaid, etc. From *na*, to know.
Naval, *n.* Knowledge, wisdom; especially occult knowledge, magic, sorcery. See p. 46.
Nicnic, *v.* To quiver, to tremble.
Nima, *adj.* Great. *n.* A great thing.
Nimah, *v.* To make great, to adore.
Nimal, *n.* The elder brother; the head of a home.
Ni4ah, *n.* The middle, the center.
Ni4ahal, *n.* The middle parts of anything; the sexual parts, etc
Nu, *pron.* My, mine.

Oc, *v.* To enter.
Ochoch, *n.* House. See p. 33.
Ocox, *n.* Fungus, of the edible variety.
Oh, *pron.* We.
Oh, *adv.* Sign of the imperative. *Oh a 4ama pe lae queh*, Bring that horse (Varea).
Ohb, *n.* A cough.
Oher, *adv.* Formerly, in ancient times.
Ok, *adv.* When; also the imperative particle.
Okok, *n.* Wild goose.
Oqueçah, *v.* To put something in something; hence, to put on

one's clothes, to dress onesself. From *oc*, to enter. *Met.* to obey.

Oro, *v.* To bore, to pierce, to hollow out.

Oxlahuh, *adv.* Thirteen.

Oyevar, *v.* To become angry.

Oyobeh, *v.* To hope.

O$\mathfrak{C}$, *v.* To weep, to cry.

O$\mathfrak{C}$eh, *n.* A wail, a weeping. *v.* To bewail.

Pa, *prep.* In, to; *tan qui be pa huyu*, I am going to the mountain *pa hay*, in the house. Before a vowel, *pan* is used.

Pac or Pacay. The anona, the custard apple.

Pacac, *v.* To dawn.

Pae, *v.* To be on foot, to stand, to be at.

Palah, *v.* To annoy, to bother.

Palouh, *n.* The ocean, the sea; called also *nima ya*, the great water. See p. 195.

Patan, *v.* Tribute, tax. See p. 39.

Pax, *v.* To break; to put to flight, to scatter.

Paz, *n.* Swathing bands; folding robes.

Pe, *v.* To come. Often used in a peculiar gerundive sense, as a verbal particle. See *Gram.*, p. 64.

Pek, *n.* The fruit tree called Pataxte (Guzman).

Pixa, *n.* Order, command, direction.

Pixabah, *v.* To order, to command.

Po, *v.* 1. To cry out loudly. 2. To be angry with some one.

Pocob, *n.* A shield. See p. 18.

Poklah, *n.* Dust.

Pokon, *n.* Trouble, pain.

Pop, *n.* A mat; *popoh*, a council. See p. 36.

Poroh, *v.* To burn, to set on fire.

Poye, *v.* To put one side, to neglect.

Po$\mathcal{J}$h, *v.* To divide, to split.

Puak or Puvak, *n.* Silver; money, coin. See p. 19.

Pub, *n.* The blow-gun. p. 18.

Puz, *n.* Power, magic. See p. 46.

Pu$\mathfrak{C}$, *v.* To break up ground; to soak in water; to dissolve or to make into dust. Hence, *n.* fire, dust.

Que, *pron.* They, used with absolute, passive and neuter verbs. *Gram.*, p. 47.

Queh, *n.* A deer.
Quere, *adv.* Thus, as, even so; *querejá*, therefore; *querera*, as this; *querelae*, as that.
Qui, *pron.* Those, their.
Quichin, *pron.* Of them.
Quicot, *v.* To rejoice, to delight in.
Quir, *v.* To unloose, untie.
Quijá, *n.* Blood.

Rah, *v.* To wish, *tivaho*, I wish; (absolute) *xraho*, he wished.
Ramon, *n.* A piece, a bit.
Ramoneh, *v.* To reduce to pieces, to overcome.
Rax, *adj.* Green, blue; precious, noble; renowned, famous.
Raxah, *n.* A tree, a species of plantain.
Ri, *pron.* He, she it; this, that; often used in the sense of definite article, *ri huyu*, the hill.
Richin, *pron.* Of that one, of him, his, its.
Ruma, *prep.* By, for, with.

Tacaxepeval, *n.* Name of the first month of the native calendar.
Tak, *v.* To send, to call one, to despatch to one. *Gram.*, p. 42.
Tahin, *part.* Of present time.
Tak, *adv.* A particle conveying the idea of recurrence or repetition, as *hetak*, *hutak*, p. 12. See *Gram.*, p. 72.
Takchibal, *n.* That which incites, or persuades. An instrumental form from *takchiih*.
Takchiih, *v.* To incite, move, induce.
Takeh, *v.* To obey.
Tan, *adv.* Now, at present; particle of present time.
Tap, *n.* Crab.
Tata, *n.* Father. Originally the reduplication of the particle of courtesy, *ta*, which is now used by and to married people. It also means lord, ruler. Cf. *Gram.*, p. 72.
Taɛah, *n.* A plain; the sea coast as opposed to the interior. See *Huyu*.
Tajh, *n.*
Tecpan, *n.* See p. 13.
Tee, *n.* Mother. See p. 35.
Telep, *v.* To carry on the shoulders.
Telechuh, *v.* To wrestle; to take captive; to tie with cords.
Tem, *n.* A bench or seat. See p. 20.

Tepeval, *n.* Sovereignty, power.
Teuh, *adj.* Cold.
Ti, *v.* To eat, to bite.
Ti, *pron.* He, it, she; you.
Tih, *v.* To give to eat, to feed; to invite; to try, to test; to teach, to instruct.
Tih, *n.* The doctrine, the teaching.
Tihoh, *v.* To teach another.
Tinamit, *n.* Town, city.
Tiohil, *n.* The body, the bulk of an animal.
Tiquer, *v.* To begin, to commence.
Titil, *n.* A color. See p. 204.
Tiuh tiuh, *n.* See p. 196.
Tixli, *n.* The tapir.
Tiɉuil, *v.* To be rooted in the ground. See ɉuil.
To, *v.* To aid, to succor.
Tohoh, *v.* To make a loud noise, to thunder. See p. 199.
Tol, *v.* To abandon.
Toloba, *v.* To desert, abandon, forsake.
Tooh, *n.* Weapons, of all kinds.
Toꞓ, *v.* To shoot up, to burst forth.
Toꞓ, *v.* To push in, to insert.
Toꞓe, *v.* To arrive at a place.
Tuc, *v.* To turn, revolve, move about.
Tucur, *n.* The owl.
Tulul, *n.* The zapote tree.
Tun, *n.* A native drum; a branch, a sprout, a twig.
Tunay, *n.* The elder tree. Span. *sauco.*
Tux, *n.* A kind of acorn.

Ucheex, *v.* To relate, to tell, to say, especially in reporting what others have said. As a rule it follows the words quoted (*Coto*).
Ue, *conj.* If.
Ul, *v.* To arrive, to come to.
Ulaah, *v.* To arrive at, as a home; to seek as a refuge (Bras.).
Ulaam, *v.* To have at one's house, as a guest, etc.
Uleuh, *n.* Earth, soil, land, ground.
Umul, *n.* The rabbit.
Unum, *n.* The male organ; a worm, a snake.
Ut, *n.* Dove.
Utiuh, *n.* The coyote.

Utzin, *v.* To finish, to complete.
Ux, *v.* To be, to become. See *Gram.*, p. 33.
Uxla, *n.* The breath; an odor; steam.
Uxlan, *v.* To rest, to repose, to take breath (from *uxla*).

Va, *part.* Here, now.
Va, *v.* To eat.
Vach, *n.* Face, visage, front; surface, superficies; brightness, splendor; fruit, products, profits; power, dignity.
Vachih, *v.* To see with one's own eyes; to have before one's face.
Vae, *part.* This, this is, here is.
Vapal, *n.* The lintel of a door, the frame of a window, etc.
Var, *v.* To sleep.
Vave, *adv.* Here.
Vay, *n.* Bread, of any kind.
Vayhal, *n.* Hunger.
Vi, *n.* The head.
Vi, *part.* A correlative and instrumental particle. See *Gram.*, p. 63.
Vik, *v.* To increase or add something; to ornament, to adorn; to arrange, to set in order by adding to.
Vinak, *n.* Man, the human species; a people.
Vinak chij, *n.* Injury or misfortune; a legal term applied to certain torts.
Vuk, *adj.* Seven.

Xa, *part.* But, only, etc. An antithetical particle, used in many connections, as *xae*, *xa ɟa*, *xa ri ɟa*, *va xe re*, *xa ɟa*, *xe re*, *xa ha*, all signify but, next, etc.
Xah, *v.* To move actively and cheerfully; hence, to dance; of a dog, to wag his tail.
Xahab, *n.* Sandals, shoes, moccasins.
Xahan, *n.* Prohibition, abstention.
Xahaneh, *v.* To abstain from, to refrain.
Xahpota ɟhiɟh, *n.* Body armor. ("Malla ô peto." Varea).
Xak, *n.* 1. Leaf. 2. Dye, color, tint. See p. 204.
Xambey, *n.* One who follows another.
Xambeyah, *v.* To do something later than another, to follow, to come after.
Xane, *v.* To strip, to uncover.
Xaquere, *adv.* But thus; see *Xa*.

Xavi$\jmath$a. See Xa.
Xax. Particle of affirmation, an intensive.
Xhayil, *n.* A married woman, a wife. From *hay*, with the fem. prefix—"the woman of the house."
Xim, *v.* To tie, to bind onesself; to assume.
Xiquin, *n.* Ears.
Xit, *n.* The jade, the green stone (*piedra verde como torquesa.* Varea).
Xivae, *n.* A conch shell used as a horn.
Xmier, *adv.* Already, formerly; *xmierok*, before, previously.
Xocon, *n.* The left hand; *chu xocon*, on the left.
Xoh, *pron.* We.
Xoε, Xo$\jmath$oh, *v.* To complain against one.
Xo$\jmath$h, *n.* The owl; a malicious person.
Xul, *n.* A flute.
Xule, *v.* To descend, to go down.
Xu$\jmath$, *n.* A net used by the Indians of the Sierra to catch birds.
X$\jmath$ul, *n.* A kind of dance. See p. 45.

Ya, *v.* To give, to present.
Yaar, *v.* To spoil, waste, go to ruin.
Yac, *n.* To build a house; to contract for, ask for.
Yala, *v.* To surpass, become distinguished.
Yaloh, *v.* To delay, to remain.
Yamalakin, *v.* To give presents.
Yamanic, *n.* Precious stone.
Yanabil, *n.* Sickness, disease.
Ybah, *n.* The ancient site of a town; the hereditary home; the cement of a house. From *ybil*, to ripen, to mature.
Yeε, *v.* To tread under foot, to detest, to hate.
Ylon, *v.* To overtake one (alcanzar á otro que va adelante. *Varea*).
Yncheel, *adv.* How, in what manner.
Ynup, *n.* The ceiba tree.
Yoh, *v.* To destroy, tear down.
Yon, *adv.* Only, alone; *ruyon*, he or it alone or only. See *Gram.*, p. 32.
Yoε, *v.* To knead dough. *Met.* to bruise.
Yuh, *v.* To mix, to mingle.
Yuhuh, *n.* A quarrel, a revolt.
Yuk, *v.* To string out, to stretch out, like a rope. Hence

Yuku, *n.* A rope or cord. *Varea.*
Yuyub, *n.* Shouts.
Yx, *pron.* You.
Yxim, *n.* Maize (the grains).
Yɟo, *v.* To pass over; to go from one place to another.

ɛa, *n.* The hand, the arm.
ɛaba, *v.* To place supports; to strengthen; to extend the hands.
ɛahan, *v.* To sound, to resound; to snore, etc.
ɛahar, *v.* To expend, to expand.
ɛahartizah, *v.* To praise, to commend.
ɛalaba, *v.* To cause misfortune, to make miserable.
ɛalah, *adj. n.* Something clear, apparent, manifest.
ɛalel. See p. 37.
ɛalibal, *n.* Seat, see, throne. "Asieñto del señor principal." Coto. See p. 20.
ɛam, *n.* Bridge, stairs.
ɛana abah, *n.* A color. See p. 204.
ɛan, *adj.* Yellow; ripe; rich.
ɛaramaɛ, *n.* Nation, confederation.
ɛat, *v.* To cut, in general; hence, to decide a question; to ford a river; to die early, etc.
ɛavonon, *n.* A yellow bug; from *ɛan*, yellow, and *Vonon*, bug. (Guzman).
ɛax, *v.* 1. To pass, to pass over. 2. To bring forth, to give birth to.
ɛaɛ, *n.* Fire.
ɛaɛal, *n.* Distinction, greatness.
ɛek, *adj.* Black; dark.
ɛekal, *n.* Blackness, darkness.
ɛekum, *n.* The darkness of the night.
ɛih, *n.* The sun; a day; a time or epoch; an occasion or opportunity; the sign or constellation under which one is born; hence, fate or fortune. *Ahɛih*, the diviner; *cholol ɛih*, to cast the horoscope.
ɛihib, *v.* To divine, to predict, to tell fortunes.
ɛil, *v.* To prevent, impede, harass.
ɛinom, *adj.* Rich. *n.* riches.
ɛiomah, *n.* This appears to be a form of *ɛinomah*, riches.

ʕip, *v.* To take up in the fingers; to pinch.
ʕo, *v.* To sustain, to maintain, to give to eat.
ʕol, *n.* Resin from the pine.
ʕop, *n.* Ear rings.
ʕuzʕum, *n.* Delicacy, something delicious to eat.
ʕuʕ, *n.* A species of bird. See p. 204.
ʕuʕuraxon, *n.* Green feathers; the plumage of certain birds.

ɟa, *conj.* And, also.
ɟabovil, *n.* The deity, God, divinity.
ɟaçe, *v.* To survive, to grow strong.
ɟahol, *n.* A son, sons; also, generally, descendants of a common ancestor.
ɟaholah, *v.* To beget, engender.
ɟak, *v.* To shoot with arrows; to stone. 2. To place onesself in front of another.
ɟakaba, *v.* To show onesself.
ɟal, *v.* To tie together, to arrange in order as by tying.
ɟalakan, *n.* Small bells tied together. See p. 17.
ɟam, *v.* To take, to bear away; especially to take a woman in marriage, to marry.
ɟanixt, *n.* A bird. See p. 197.
ɟarunah, *adv.* The same, again.
ɟaxtoɟ, *n.* The Evil Spirit.
ɟay, *adj.* Pungent, bitter, strong of smell or taste.
ɟayh, *v.* To sell.
ɟaɟalih, *v.* To guard.
ɟeche, *n.* A forest, a woods.
ɟel, *n.* A small species of parrot.
ɟexevach, *n.* Substitute, one who stands for another (Anon).
ɟiyaley, *adv.* That which exceeds; used in comparison. See *Gram.*, p. 67.
ɟiy, *adv.* Much, many.
ɟiyar, *v.* To multiply, to increase.
ɟiz, *v.* To finish, to conclude, to end.
ɟoh, *v.* To be in a place, etc. Spanish, *estar*. See *Gram.*, p. 33.
ɟok, ɟokoh, *v.* To complain (quejarse á Dios. Varea, p. 414).
ɟol, *v.* To cut down, to send out from, to diminish, to lessen.

Ꝟot, *v.* To dig a hole. *Met.* to examine verbally, to interrogate, to cross-question.

Ꝟotoh, *v.* 1. To engrave, to sculpture. Ꝟ*otonic*, that which is sculptured. 2. To set in order, to arrange battalions, etc.

Ꝟokikan, *n.* Loads of roasted maize, used as food on long journeys; from Ꝟo, "mais cocido," and *kikan.*

Ꝟox, *v.* To clash; to strike hard things together. *ta* Ꝟ*oxel* Ɛ^{a}Ɛ to strike fire with the flint (Varea).

Ꝟoxol, *n.* He who dashes together hard things, as stones. See Ꝟ*ox.*

Ꝟoxom, *n.* That which is dashed together, as stones. See Ꝟox.

Ꝟoxtun, *n.* Fortress, stronghold.

Ꝟu, *v.* To put well in order, to arrange.

Ꝟual, *n.* Diamond, or other precious stone.

Ꝟubul, *n.* Garlands (Br.). From Ꝟ*u*, to arrange in order, to put in place.

Ꝟuil, *v.* To throw down to the ground, to lie or roll upon the ground; to annoy, harass.

Ꝟul, *n.* All kinds of clothing; vesture, etc.

Ꝟul, *v.* To receive; to meet, to go out to meet one; to visit one; to converse, to reply to, to be beaten.

Ꝟule, *v.* To marry.

Ꝟulvachih, *v.* To meet face to face. From Ꝟ*ul*, to receive, to meet, and *vach*, face.

Ꝟut, *v.* To show, to make manifest.

Ꝟutuh, *v.* To ask, to inquire.

Ꝟux, *n.* The heart; the mind.

Ꝟha, *n.* The bow; the arrow.

Ꝟha, } *v.* To speak to talk, to say.
Ꝟhabeh, }

Ꝟhabak, *n.* Mud.

Ꝟhac, *n.* A pestilence.

Ꝟhac, *v.* To conquer, to overpower.

Ꝟhac, *n.* Flesh, meat.

Ꝟhacatah, *v.* To sit down, to rest seated; to reduce in value, to depreciate.

Ꝟhacbal, *n.* A victory, a conquest.

Ꝟhacat, *n.* A seat, a throne. See p. 20.

Ꝺhaka, *prep.* From the other side; Ꝺ*haka palouh*, from beyond the sea; *he ah* Ꝺ*haka ya*, those from the other side of the water, a term applied to the Spaniards (Varea).

Ꝺhakap, *n.* and *adv.* The half, partly.

Ꝺhamey, *n.* Cane, staff; a badge of office; *ah*Ꝺ*hamey*, the alguacil or constable.

Ꝺhaoh, *n.* See p. 55.

Ꝺhay, *v.* To injure, destroy. 2. To fasten, solder.

Ꝺhi, *v.* To disquiet, to be noisy.

Ꝺhih, *v.* To suffer, to bear.

Ꝺhipil, *n.* The youngest son.

Ꝺhique, *v.* To appoint, to resolve upon.

ꝺhiꝺh, *n.* Iron, copper. See p. 19.

Ꝺhob, *n.* Division, class, order, battalion.

Ꝺhocoba, *v.* To seat a person.

Ꝺhol, *v.* To skin, to bark, to clean; to acquit, to rid of.

Ꝺholih, *v.* To value, to put a value upon; hence, Ꝺ*holih* Ɛ*ih*, to value days, to decide which are lucky and which unlucky; Ꝺ*hol* Ɛ*ih*, an astrological calendar. See p. 31.

Ꝺhub, *v.* To ravage, as a pestilence.

Ꝺhuc, *n.* The arm, or arms.

Ꝺhutin, *adj.* Small, little, young.

ꝺ̦ak, *v.* To work in clay; to make bricks or tiles; to make, to create. 2. To joke; to make fun. 3. To lie, to deceive.

ꝺ̦akol, *n.* The maker, the creator.

ꝺ̦alam. See p. 32.

ꝺ̦anin, *v.* To sound loudly, to make a great noise, of people, trumpets, dancing, etc.

ꝺ̦apal, *n.* An enclosure; that which is shut up or enclosed; from ꝺ̦*ape*, neuter of *tin* ꝺ̦*apih*, shut up or enclose.

ꝺ̦apibal, *n.* The place where something is enclosed or shut up. See ꝺ̦*apal*, and p. 197.

ꝺ̦i, *n.* A dog.

ꝺ̦ibah, *v.* To paint; to write. See p. 16.

ꝺ̦ima, *n.* A sharp-pointed tool; *v.* to dig with one (Ximenes).

ꝺ̦iquin, *n.* A bird, the generic word.

ꝺ̦iz, *v.* To sew, to puncture.

ʒiʒot, *v.* To hiss (of a snake), to squeak (of a rat), to whistle (of a bird), etc.

ʒum. 1. The breasts, the mammae. 2. A skin, a hide.

ʒumah, *v.* To suck, to take the breast; to reduce a swelling; to lessen, to diminish.

ʒutuh, *n.* A flower, especially of the maize.

Tzak, *v.* To throw, to fall; to tangle, to trip; to hinder; to go from the road; to drop a subject, a lawsuit, etc.; to pardon; to excuse onesself; to cease, to die.

Tzal, *v.* To make war, to give battle.

Tzam, *n.* 1. Nose, beak, snout, of man, bird or brute. 2. The point or end of anything.

Tzap, *n.* Fault, evil, misdemeanor. See p. 28.

Tzara, *n.* A snare to take birds, etc.

Tzayh, *v.* To do an injury without cause.

Tzatz, *adv.* Much, many, thickly, densely.

Tzih, *n.* A word, a speech.

Tzihoxic, *n.* That which has been said; a passive verbal from *tzih.*

Tzimay, *n.* A cup, or drinking vessel.

Tzolih, *v.* To turn; to return; to turn one's thoughts upon, etc.

Tzuy, *n.* A large calabash or gourd.

Tzuk, *v.* To sustain, to maintain.

Tzul, *v.* To intertwine, to embrace, to sleep together.

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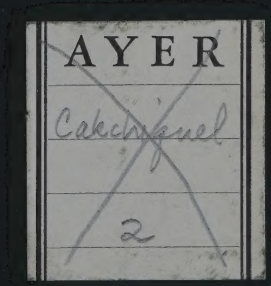
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